## JOHN BIDDULPH

# TRIBES

## TRIBES OF THE HINDOO KOOSH

## PREFACE TO THE 1971 EDITION





AKADEMISCHE DRUCK- u. VERLAGSANSTALT GRAZ – AUSTRIA 1971

Um ein Vorwort vermehrter Nachdruck der 1880 im Office of the Superintendant of Government Printing in Calcutta erschienenen Ausgabe

Photomechanischer Nachdruck © Akademische Druck- u. Verlagsanstalt, Graz 1971 Printed in Austria

375/70

## PREFACE TO THE 1971 EDITION by K. Gratzl

## The author

COLONEL JOHN BIDDULPH was born on 25 July 1840, son of Robert Biddulph, Banker, and Elizabeth his wife of Eaton Place, London. He was educated at Westminster School from July 1855 to July 1856 and by a private tutor in Bonn, Germany, from September 1856 to June 1871.1 BIDDULPH joined the 5th Bengal Cavalry in January 1858, served through the Oudh Campaign of 1858 and received the Mutiny Medal. From 1872 to 1877 he served as Aide-de-Camp to the Viceroy of India, LORD NORTHBROOK. He was on special duty as Member of the Mission to Yārkand, the Pamir and Wakhān in 1873-74 and again on special duty at Gilgit from 1877 to 1881. In 1882 BIDDULPH was acting Agent to the Governor General and between that year and 1895, when he retired from the Political Department, he was Political Agent or Resident in areas including Quetta, Baroda and Gwaliyar and on deputation in 1885-86 as a Boundary Settlement Officer.2 COLONEL JOHN BIDDULPH died at Grey Court, Ham Common, on the last day of December, 1921, in his 82nd year.

His extra-mural interests are well described in his obituary in *The Times:* <sup>3</sup>

"COLONEL BIDDULPH travelled much in India and collected many valuable curios during his long residence in Hindustan. He possessed a unique collection of Indian coins, having been through-

<sup>1</sup> India Office Records: Cadet Papers, L/MIL/9/242 ff. 937-43.

<sup>2</sup> India Office Records: History of Services, Home, etc., Departments, 1895; India Office List, 1921.

<sup>3</sup> The Times, 4 January 1922.

out his life a keen numismatist. He took advantage of his special opportunities for collecting ancient weapons, including remarkable specimens of the armourer's art; among them was the prototype of the repeating rifle, which was made under the shadow of the Himalayas a century before its modern successor was produced in the United States.

He was the author of several works which were the result of much original research, including *The Tribes of the Hindoo Koosh, The Nineteenth and Their Times*, an account of the four cavalry regiments of the British Army that have borne the number 19, and a monograph on *Stringer Lawrence*, known as the Father of the Indian Army."

I am especially grateful to Mr. S. C. Sutton, the Keeper of the India Office Records, to Miss J. C. Lancaster, his Deputy, and to Miss S. R. Johnson of the India Office Records staff for supplying the biographical information.

## The Precursors

To an ever increasing extent various scholarly disciplines are concerned with those areas of Central Asia to the north and south of the Hindu Kush Range, which were explored for the first time at the beginning of the 19th Century by British officers and diplomats.

Although the level of scholarly studies is more rigorous today than it was a hundred years or more ago, it would be dangerous to disregard the literature which began with MOUNT-STUART ELPHINSTONE'S An Account of the Kingdom of Caubul which appeared in 1815. Even today, ELPHINSTONE'S work is regarded as one of the highest authority. Institutions and customs are described for the first time accurately enough to be utilized by ethnologists. In a revised edition printed in 1839, ELPHINSTONE included some footnotes concerning the work of SIR ALEXANDER BURNES, which had been published in the meantine.

BURNES, who was also a military officer, contributed much

to the knowledge of Central Asia. In 1831 he was sent as a political envoy up the Indus on a mission to MAHĀRĀJĀ RANJIT SINGH OF LAHORE. Some years later he became India's regular political agent in Kābul. During an uprising of the Afghāns in 1841, the British residents BURNES and SIR WILLIAM MACNAGHTEN were assassinated.

In that same year, LIEUTENANT JOHN WOOD of the Indian Navy published his Personal Narrative of a Journey to the Source of the River Oxus, 1836–1838, which may be regarded as a sequel to BURNES' work. WOOD's contemporary critics wrote enthusiastic reviews, for example, the London Athenaeum of the year 1841: "We have no hesitation in pronouncing his volume one of the most agreeable and instructive of its class".

BIDDULPH held in the highest esteem two explorers, who had traveled widely in Central Asia: the geologist FREDERICK DREW and the British Commissioner in Ladakh, ROBERT SHAW. DREW spent ten years in the northern parts of India and was in the service of the MAHARAJA OF KASHMIR. He had been employed by the Mahārājā to survey and report on the geological resources of the country. After his first publication was censured for containing too little about the inhabitants and too much about the rocks, he wrote a second version in 1877 with the title A Popular Account of the Jummoo and Kashmir Territories. This led the Saturday Review of the same year to publish a generous review: "Contains nearly everything likely to interest the general reader who wants to know something of Kashmir and its dependencies". Although the work of SHAW Visits to High Tartary, Yarkand and Kashgar cannot be regarded very highly from a literary point of view, it is, nevertheless, valuable for its collected geographical and anthropological material.

Notwithstanding, these early British travelers and explorers in Central Asia — although they were not trained scholars in the modern sense — contributed very much to the knowledge of that era, and it must not be forgotten that they were the first Europeans setting foot in these remote and not easily accessible valleys who wrote down as well the interesting facts they had observed.

## Tribes of the Hindoo Koosh

JOHN BIDDULPH visited many of the main valleys in the so-called Eastern or High Hindū Kush. This eastern massif separates the provinces of Badakhshan and Wakhan in the north from Nūristān (formerly called Kāfiristān), Hunza and Čitrāl in the south. The origin of the name Hindū Kush is discussed even in the present day. According to popular etymology, it is derived from the Persian kushtan "to kill". The great Moslem traveler and geographer IBN BATTUTA attributes its origin to the death of slaves being transported over the dangerous passes from India to Turkestan. BIDDULPH reached the Wakhan in the year 1874, after having traveled together the year before in Kashgar with SIR D. FORSYTH. We cannot but deplore the point of view which BIDDULPH expresses in the preface: "I have avoided making special mention of them (Sirikol and Wakhan), because I can add little or nothing to what has already been published about them". It is a pity that he did not write down for us his observations while traveling through this region. There are only scant references in the chapter "Habits and Customs" to the punishment of murderers (p.98) and ceremonies during the sowing of seeds (p.105). Even today there is a definite lack of geographical and ethnological information from this region. This may be explained by the fact that this part of the country was under dispute for a long period of time, and not until the Anglo-Russian Pact of 1895 did the Wakhan become a permanent part of Afghanistan, with the Āmū Daryā serving as the border with Russia. Even today, the Afghan Government gives permission only reluctantly for travel in this part of the country. However, BIDDULPH gives us a wealth of material about his visits in 1876 to Hunza, Gilgit, and part of Yāsīn. Information on Čitrāl and Yāsīn, which he collected two years later, is also of the greatest importance.

On April 11, 1881, an account was presented by COLONEL H. C. TANNER to the Royal Geographical Society in London with the title: Notes on the Chugáni and Neighbouring Tribes of Kafiristan. COLONEL TANNER was the first Englishman to visit

this part of Afghanistan, which lies to the north of Djalalabad. Both in the introductory remarks by R. N. CUST and in the discussion which followed, it was apparent that, although there was interest in the Chugani area, the focus of attention was the information on the Kafirs.

ELPHINSTONE was the first European to recognize this tribe, but he never visited the people himself. He sent a native officer into that region and thus obtained a reliable report. Twenty-five years later, SIR ALEXANDER BURNES presented us with further material which he had gathered in Kābul from some Kāfirs who had been enslaved by the Mohammedans.

Several other travelers, for example, J.WOOD, H. G. RAVER-TY, H. W. BELLEW, etc., collected valuable material, but this was also second hand.

The only European who reached the northern border of Kāfiristān, while on his way from Wakhān to Badakhshān, was J. WOOD, who discovered the source of the Āmū Daryā — the "Oxus" of Greek geographers.

The first person to visit the eastern portion of Kāfiristān was BIDDULPH. During his stay in Čitrāl in 1878, representatives of the Siyāh-pūsh ("black-clad") Kāfirs paid him a visit and invited him to their country. However, BIDDULPH was unable to accept the invitation.

One year later, H. C. TANNER had another chance to enter the country from the south, when, on the day he left the Chugani tribe, a deputy arrived to invite him to Kāfiristān. But it was not until SIR GEORGE SCOTT ROBERTSON's The Kafirs of the Hindu Kush was published in 1896 that the first reliable eye-witness report of Kāfiristān appeared.

## The Languages of Dardistan

The second half of BIDDULPH's book is devoted to linguistic material which he collected during his travels. The region of Dardistān comprises, in the broadest sense, the Shinā-speaking territories (Gilgit, Astor, Čilās, etc.) which today covers Yāghistān,

Hunza, Nāgar, Čitrāl, Yāsīn, and parts of Kāfiristān. The name Dardistan for the entire region was given first by G. W. LEITNER after his visit in 1866. The ten appendices of BIDDULPH's book treat numerous words and grammatical syntax of the different languages. Together with LEITNER, he provided the basis for the investigation of the Dardic and Kafir languages, which are spoken in the mountainous northwest corner of the Indo-Aryan linguistic area. By modern standards, these languages are divided roughly into two groups: the Kāfir group, with, for example, Bashgalī or Katī (BIDDULPH, Appendix I: Bushgali), a language spoken in the north of Nūristān; and the Dardic group, with, for example, Khowar (BIDDULPH, Appendix H), a language spoken by the Khō in the Čitrāl valley. Khowār is the principal language of Čitrāl and has borrowed several words from Wakhī and some Middle Iranian languages; Torwālī (BIDDULPH, Appendix D: Torwâlâk), spoken in the upper Swat Valley; Bashkarik (BIDDULPH, Appendix E: Bushkarik), spoken in the Pandjkora Valley, above Dīr and in some villages of Swat.

## The Map

Finally, it should be noted that the value of BIDDULPH's work is very much enhanced by the map which is included at the end of the book. It was compiled by Colonel H. C. TANNER, mentioned above, but BIDDULPH supplied various details collected by himself or from natives. Nevertheless, this map is far superior to the Sketch Map of Dardistan and Neighbouring Countries, compiled by E. G. RAVENSTEIN, F. R. G. S.. RAVENSTEINS's map illustrates G. W. LEITNER's The Languages and Races of Dardistan, and was published four years before that of TANNER. The map of TANNER is not only more distinct, but is more carefully drawn.

## **Summary**

JOHN BIDDULPH was one of those British colonial officers who contributed a great deal to the geographical and anthropological knowledge of Dardistān in the last quarter of the 19th Century. In addition, the linguistic material, to which the second half of his book is devoted, may be regarded — together with the studies of DR. LEITNER — as the beginning of a systematic investigation into the vocabulary and grammar of the Dardic and Kāfir languages.

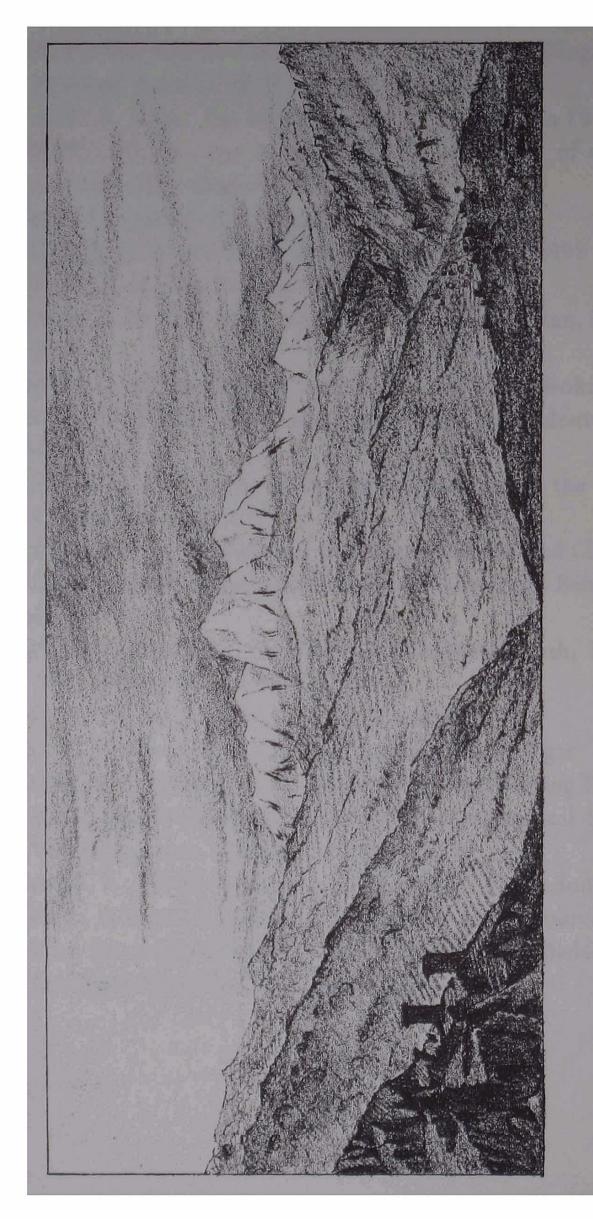
BIDDULPH had an opportunity to acquire a special reputation among the travelers of his time in Central Asia when the Kāfirs invited him to visit their country — but he passed up the chance! This loss was especially significant since Kāfiristān was, at that time, the prime geographical problem of Central Asia still awaiting solution.

## Literature

Listed here are only those titles mentioned by BIDDULPH in his *Tribes of the Hindoo Koosh* or such publications which appeared shortly after this book was published:

- BELLEW, H. W., From the Indus to the Tigris; A Narrative of a Journey through the Countries of Balochistan, Afghanistan, Khorassan and in Iran, in 1872, London 1874
- BURNES, A., Cabool: Being a Personal Narrative of a Journey to, and Residence in that City, in the Years 1836, 7, and 8, London 1842 (Reprint in preparation)
- BURNES, A., On the Siah-Posh Kafirs with Specimens of their Language and Costume, Journal of the Asiatic Society of Bengal, 7, 1838

- DREW, F., The Jummoo and Kashmir Territories; a Geographical Account, London 1875 (Reprint in preparation)
- DURAND, A. G. A., The Making of a Frontier, London 1900
- ELPHINSTONE, M., An Account of the Kingdom of Caubul, London 1815 (Reprint Graz 1969)
- YATE, C. E., Northern Afghanistan, London 1888
- KNIGHT, E. F., Where Three Empires Meet, London 1895
- LAWRENCE, W., The Kashmir Valley, London 1895
- LEITNER, G. W., The Languages and Races of Dardistan, London 1876
- LEITNER, G. W., Dardistan in 1866, 1886 and 1893, Woking, n.d.
- LEITNER, G. W., The Hunza and Nagyr Handbook, Calcutta 1889 and 1893
- RAVERTY, H. G., Notes on Kafiristan, Journal of the Asiatic Society, No. IV, 1859
- RAVERTY, H. G., An Account of Upper Kash-Kar and Chitral or Lower Kash-Kar, Journal of the Asiatic Society of Bengal, 33, 1864
- ROBERTSON, Sir G. S., The Kafirs of the Hindu-Kush, London 1896 (Reprint in preparation)
- ROBERTSON, Sir G. S., Chitral, London 1899
- SHAW, R., Visits to High Tartary, Yarkand and Kashgar
- TANNER, H. C., Notes on the Chugáni and Neighbouring Tribes of Kafiristan; Proceedings of the Royal Geographical Society, Vol. III, London 1881, p. 278-301
- VIGNE, G. T., Travels in Kashmir, Ladak, Iskardu, London 1892
- WOOD, J., A Personal Narrative of a Journey to the Source of the River Oxus by the Route of the Indus, Kabul, and Badakhshan, London 1841 (Reprint in preparation)



TIRICHMIR FROM CHITRAL

## TRIBES OF THE HINDOO KOOSH.

BY

## MAJOR J. BIDDULPH, B.S.C.,

POLITICAL OFFICER AT GILGIT.



## PREFACE.

DURING the last six years it has been my good fortune to visit a number of countries on both sides of the eastern portion of the Hindoo Koosh range of mountains, all of which are very little known, and some of which have never before been visited by any European. In 1873 I formed one of Sir D. Forsyth's mission to Kashghar, and in the spring of the following year crossed the Pamir and visited Sirikol and Wakhan. In 1876 I visited Gilgit, Hunza, and part of Yassin, and in 1877 was appointed by the Indian Government to reside at Gilgit in a political capacity. In 1878 I visited Yassin and Chitral, and was only prevented by the outbreak of hostilities with Cabul from prolonging my journey.

In the following notes I have endeavoured, to the best of my ability, to record all that I have deemed worthy of general interest regarding the countries and their inhabitants, without going over ground already trodden by more competent observers. In some places I have found it necessary for the preservation of the unity of the subject to repeat what has already been written by Mr. Shaw, Mr. Drew, Dr. Leitner, and others; but where possible, I have purposely avoided doing so. The sketches given of countries I have not personally visited, as in the case of the countries described in the first chapter, are compiled from the accounts of natives of the

countries in question, or, as in the account of the Siah Posh tribes, from the accounts of persons who have visited their country; the last two years having brought me in contact with great numbers of both classes. But I should explain that what I have written regarding caste observances, habits, customs, and religious ceremonies, should, as a rule,—except, of course, where I make special reference to particular places,—be understood to be chiefly the habits and observances of Gilgit and its immediate neighbourhood, as this is naturally the part of the country with which I am best acquainted.

On the other hand, though I have visited Sirikol and Wakhan, whose peoples would properly come within the scope of a treatise on the Tribes of the Hindoo Koosh, I have avoided making special mention of them, because I can add little or nothing to what has already been published about them.

Apart from political considerations, the countries about which I write, possess much of great ethnological interest, and recent events make it probable that opportunities for further and better organised enquiry will soon be afforded. I shall therefore be satisfied if the information I have gathered is found, by persons more competent than myself to make scientific use of it, to throw light on what has already been made public.

I would deprecate the application of a severe scientific criticism to my endeavours to give an insight into some of the languages and their grammatical constructions. The difficulty of attaining to an accurate knowledge of a language, when one can only learn it from illiterate peasants through very poorly-educated interpreters, can be easily understood.

The plates have been elaborated by my friend Captain H. H. Cole, R.E., from rough sketches of my own.

The spelling of some of the names in the text will be found to differ from that used in the survey map.

## CONTENTS.

CHAPTER I.

Page

THE INDUS VALLEY, FROM BRITISH TERRITORY TO BOONJI.	
Inaccessible nature of country — Difficulty of communication — Climate — Cultivation — Palosa — Poorun Valley — Chakesar — Nandiar — Alai — Kanra — Ghorbund—Pathans and Neemchas — The Indus Kohistan — The Dards — Doobeyr — Koli — Batera — The Gawaré — The Chiliss — Palus — Puttun — Seo — Kandia — The Maiyons — Sazin — Herbund — Tangir — Darel — Kandbari — Hodar — Talpin — Gies — Gor — Thalich — Chilas — System of government — The Jushteros — Curious custom — Slavery	I
CHAPTER II.	
GILGIT—HUNZA—NAGER—PONYAL.	
Boonji — Gilgit — Ancient name — Ruins — Shina — The Ras — Mountainous country — Description — Gold — Bagrot — The Hunza River — Chaprot — Rakiposh — Hunza and Nager — Rivalry — Shimshal — Raskum, Pakpooh, and Shakshooh — Sirikol — Kunjoot — The Ayeshé — The Moghloté — Their origin — Relations of Hunza with China — Plundering caravans — Relations with Gilgit — Hunza — Faith — The Boorish — Forts — Ponyal — The Boorooshé — Cher — Gahkuch — The Karoomber Valley — The Ishkoman Pass	19
CHAPTER III.	
CASTES—ADMINISTRATION.	
General distribution of castes — The Ronos — Their origin — Personal appearance — The Shins — Physical types — Position relative to other castes — Brokpas — Shin feeling as to cows and domestic fowls — The Yeshkuns — Syuds — Krammins — Doms — Shoto — Cashmeri immigrants — Goojurs — Shin administration — Taxes — Officials — Measures	34
CHAPTER IV.	
BALTISTAN—THE BROKPAS.	
Dards of Haramosh — Origin of Brokpas in Baltistan — Position of Brokpas towards Baltis — Name of Rom — Brokpa castes — Physical differences among Baltis — How caused — Mixture of Aryan and Mongolian blood — Intermarriage — Balti castes — Buddhist Dards of Dah-Hanu — Mr. Shaw's account — Relics of earlier immigration	46

#### CHAPTER V.

Page

#### YASSIN-CHITRAL.

Frontier of Ponyal and Yassin - Narrow defiles - Yassin territory - Woorshigoom valley - Village of Yassin - Durkot - Scene of Mr. Hayward's murder - Pass-People of Woorshigoom - Origin of name - Ruling family - Title of ruler -Reminiscences of ancient rulers - Present ruler - Peihlowan Bahadoor - Roads to the Chitral Valley - Toowi Pass only available in summer - Route by Ghizr and Laspoor - Chashi - The Kho Valley, inhabited by Shins - Ancient stonetables or circles, probably burial mounds - Pandar Lake - Ghizr - Road to the Swat Valley - The Kho race from Kashkar - Shandur plateau - Two lakes -Laspoor Valley - Mastooch - Yarkhoon - Kashkar Bala - Tirich Mir (mountain) - Tirich, Moolkho, and Toorikho Valleys - Toorikho, residence of Chitral heir-apparent-Kashkar River - Ludkho stream - Change in scenery and climate - Chitral - Birkot - Bushgali Siah Posh - Bailam - Asmar - Boundary wall - Chitral town and fort - Ruling family - Aman-ul-Mulk - Products - Manufactures - Population - Kho - Khowar language - " Fakir Mushkin"-- Privileged class -- Their clans -- Yidghâh -- Kalashgoom and Bidir Valleys - Gubbers or Narisati - Origin of tribes - Manufacturing castes - Revenue system - Justice - Administration - Officials - Slave-trade - Weights

55

### CHAPTER VI.

#### TORWAL AND BUSHKAR.

The Torwalik — Their kinship to the Chiliss — Former home in Boneyr — Relations with the Afghans — The Bushkarik — Their degraded state — Quarrelsome character — Payment of tribute to other States — Language — Peculiar construction of villages — Forests

69

#### CHAPTER VII.

## HABITS AND CUSTOMS.

Old customs — Some modified or abolished by Mahommedanism, but many still remaining — Difficulty of tracing their origin — Physical features of the men — Disposition — The women — Dress — Ornaments — Hair — Mode of salutation — Polygamy — Marriage of widows to husband's brother — Terms expressing relationship — Traces of communal marriage — Infidelity — Morals in Hunza and Nager — Infanticide — Marriage ceremonies — Burial of the dead — Rules of inheritance — Foster kindred — Hidden treasures — Storing clarified butter — Wine cellars — Wine drinking — Polo playing — "Buz-kushi" — Shooting — Dancing — Music — Singing — Specimens of songs in Shina and Khowar — Oral traditions and genealogies — Weapons — Warfare — Forts — Computation of time — The Nager calendar — Days of the week — Chitral calendar — Bushkar and Torwal calendar — Constellations — Theory of earthquakes — Points of the compass — Fairies and demons — Guardian fairy — Yoodeni drum — Magic — Charms — Divination — Dainyals — Crimes — Punishments — Nomenclature — Shin and Yeshkun names

72

### CHAPTER VIII.

#### FESTIVALS.

Semi-religious festivals survive in spite of Mahommedanism — Mostly connected with agriculture — 'Shiné baradesi' — Nôs — Taleni — Dushti-Daiko — Bazono —

Aiboi, now obsolete — Similarity to the Holi — Ganoni — Domenika — Chili — Thumer Bopow in Hunza and Nager — Binesik in Yassin and Chitral — Curious custom in Yassin — Similarity of this festival to the Dussehra — Cedar worship in	
Gilgit	100
CHADTED IV	
CHAPTER IX.	
PAST AND PRESENT RELIGIONS.	
Fire worship — The Taleni — Buddhism — Buddhist remains — Rock-cut figure of Buddha — Fah-Hian's route — Fable — Feeling with regard to the cow — Burning the dead — Funeral urns — Suttee — Idolatrous customs — Mixture of Spiritworship — Ancient Sanscrit inscription — Names suggestive of Hindooism — Tree-worship — The sacred Cedar — Forms of Mahommedanism — Introduction into Gilgit, Iskardo, Nager, Chitral, and Yassin — Soonnees and Shiahs — Maulais — Their veneration for Agha Khan — Sketch of origin of the sect — The Kalam-i-Pir — Tenets — The Noor Bukhshis — Their origin — Mixture of Soonnee and Shiah tenets	108
CHAPTER X.	
THE SIAH POSH.	
Kaffiristan — Their origin — Tribal divisions — The Rumgalis — The Waigalis — The Bushgalis — The Kalashis — The Kittigalis — The termination "gali" — No general name — Physical characteristics — Dress — Habits — Curious head-dress — Intercourse with their neighbours — Products — Houses — Stockades — Arms — Jushts — Religion — Deities — Form of sacrifice — Traditions — Relations with Chitral — Bragamatal — The Kalashis — Slavery among the Bushgalis — Dancing — Polygamy — Morality — Tribute of children	126
CHAPTER XI.	
THE GILGIT PRINCES.	
Genealogies of the Trakhané, the Moghloté, and the Ayeshé—The historical legend of Gilgit—Shiri Buddutt—Azor—The introduction of Islam—Mirza Khan—Trakhan—Soomalik—Mirza and Jowari—Gowrithum Khan—Mahommed Khan—Gilgit conquered by Suleiman Shah, Khushwaktia—Azad Khan—Tahir Shah—Sekunder Khan—Gohr Aman, Khushwaktia, establishes himself in Gilgit—His cruelty—Karim Khan established under Sikh protection—Alidad Khan—Slavery—The story of Bira Khan	134
CHAPTER XII.	
THE BALTISTAN PRINCES.	
Genealogy of the Makpons — Ibrahim Shah — Meaning of Makpon — Non-Mahommedan names — The founders of the Rondu, Khurmang, and Astor Makpons — Ali Shah, the conqueror of Chitral—Superiority of the Makpons over other families — The Shigar Princes — Their appearance — Table of the Amachahs — Iskanderia, and the claims of various families to descent from Alexander the Great — Bolor	144
	- 44
CHAPTER XIII.	

Genealogies of the Katooré, the Khushwakté, and the Boorooshé—Chitral formerly known as Katoor—References to the name—The Yuechi in Chitral—Ancient

THE YASSIN AND CHITRAL PRINCES.

figure and inscription — Tradition of king Bahman — Chinese invasion — Baba Eyoub — Shah Sangalli — Khush Amad and Khush Wakt — Feramorz — Chinese invasion and siege of Mastooch — Corroborated by Chinese records — Chitral identified with Bolor — Suleiman Shah	<i>Page</i>
CHAPTER XIV.	
DARDISTAN.	
Languages — Yidghâh — Khowar — Shina — Boorishki — The term "Dard" — Mention of the Dards by ancient writers — Probable origin of the name — Division of Ghalchahs and Dards into groups — How the differences arose — The Boorish — The Shin invasion — The Tartar invasion — The Gawaré, Torwalik, and Chiliss — The Kho — The Siah-Posh — A decadent race	153
Map in pocket.	
APPENDICES.	
APPENDIX A.	
Boorishki. (Nager dialect.) The language spoken in Hunza, Nager, and Yassin.	iii
APPENDIX B.	
Shina. (Gilgit dialect)	хl
APPENDIX C.	
Chiliss. Spoken in the Indus Valley	lxv
APPENDIX D.	
Torwâlâk. Spoken in Torwâl, in the Swat Valley	lxxvii
APPENDIX E.	
Bushkarik. Spoken in the upper part of the Swat and Punjkorah Valleys	xcii
APPENDIX F.	
Gowro. Spoken by the Gawaré in the Indus Valley	civ
APPENDIX G.	
Narisati. Spoken by the Gubbers in the Chitral Valley	cxvi
APPENDIX H.	
Khowar. Spoken by the Kho in the Chitral Valley	сххі
APPENDIX I.	
Bushgali. Spoken by the Bushgali tribe of Siah Posh	cxlv

APPENDIX J.

Yidghah. Spoken in the upper part of the Ludkho Valley and in Munjan . . . cliv

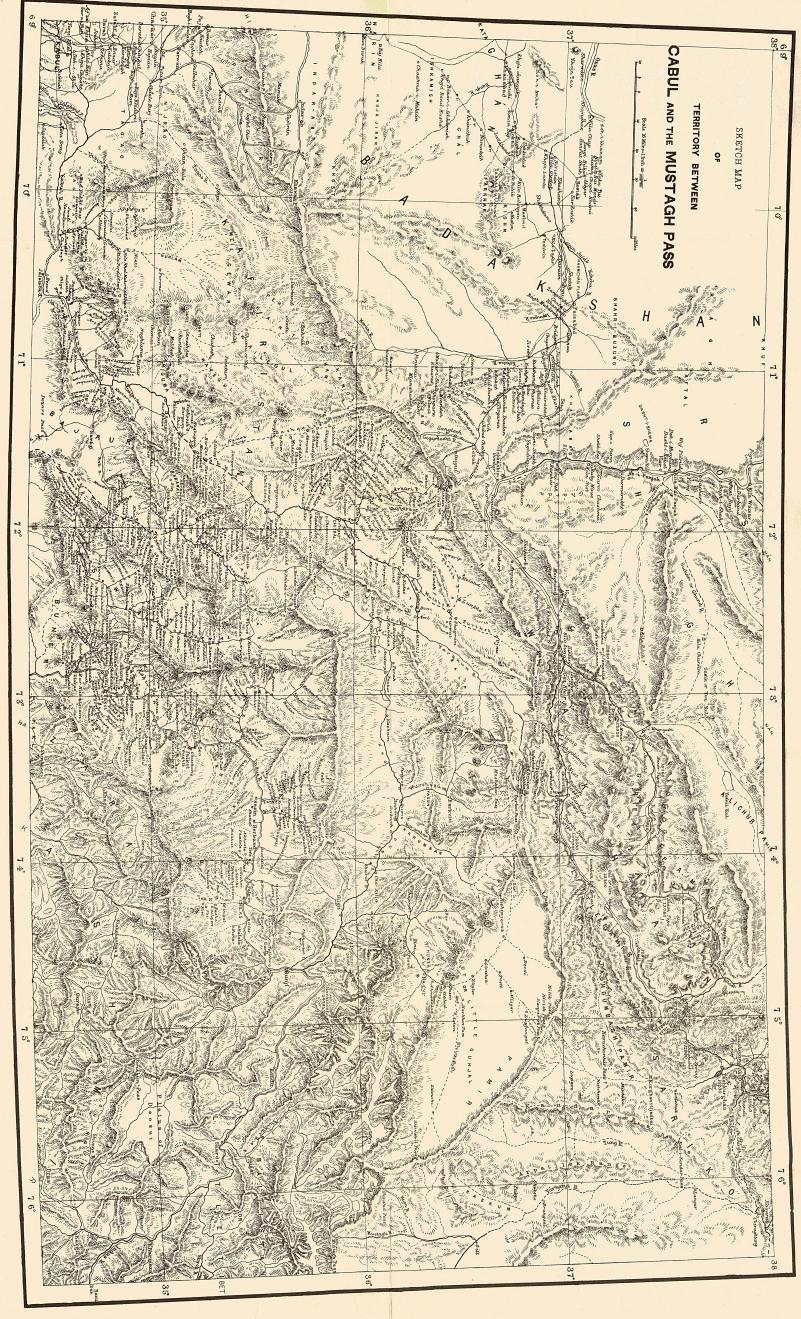
## TRIBES OF THE HINDOO KOOSH.

## CHAPTER I.

THE INDUS VALLEY, FROM BRITISH TERRITORY TO BOONJI.

WITHIN the last half century, war and private adventure have contributed so largely to making known the least accessible regions of the continent of Asia, that few parts remain of which a fair general knowledge does not exist. Certain localities are, however, still sealed to European travellers, and chief among them is the country lying between the 35th and 38th parallels of latitude, and the 70th and 76th degrees of longitude. Though situated within easy reach of the Punjab, and containing a population fairly numerous for its capabilities,—one indeed far denser than that of the better-known province of Ladakh,—it has hitherto attracted little attention.

The apparent neglect has been caused by the almost inaccessible nature of the country. In no other part of the world, probably, is there to be found such a large number of lofty mountains within so confined a space. This immense mass of mountain is intersected by numerous deep valleys, and these, owing to some peculiar geological formation which I have not remarked in other parts of the Himalayas, are generally narrower at their mouths than higher up. It is not unusual to see among them valleys of from 10 to 30 miles in length, supporting a population varying from 500 to 5,000 souls, with an embouchure so narrow that it is difficult to find a pathway beside the torrent which issues between overhanging rocks. In addition to this, the enormous rush of water during



the summer months from numerous and extensive glaciers and snow-fields impedes communication.

Thus aided by nature in preserving their independence, and partially isolated from one another, the people of the country have formed themselves into a number of separate communities which have existed for generations within the same narrow limits. Living the same life, and following the same customs as their forefathers did hundreds of years ago, they have remained unaffected by the changes that have taken place around them, and but slightly moved even by their own internal wars. Several valleys exist, into and out of which cattle and horses can only pass during two months of the year, and in which the continual falling of huge masses of rock from the steep mountain sides under the action of frost, snow, and sun, frequently sweeps away the narrow and frail pathways.

The roads are of the rudest kind, and necessity has made the inhabitants intrepid cragsmen; they pass with ease over places so dangerous that even experienced mountaineers would frequently hesitate to follow them.

Communication is maintained over the rivers at certain points by hanging bridges of plaited birch twigs-a means of crossing which tries the steadiest nerves.

The bridge is formed of nine plaits of twigs, suspended across the river at a suitable place where the stream flows between precipitous rocks. The plaits are bound together at intervals by threes. One triple plait forms the foothold about 5 inches wide; the others form a hand-rail on either side about 2 feet above the middle plait, and held apart at intervals by forked sticks which have to be straddled over in crossing. is not a nail or piece of rope in the whole structure; the ends are secured round logs of wood held in their places by heapedup rocks. The whole bridge sways about with every gust, making it very unpleasant to cross in a high wind; and when the river, as often happens, requires a span of over 300 feet, the steadiest nerves feel the trial. As no great strain can be put on the twig plaits, there is always a dip in the middle; and when, as not unfrequently happens, one bank is considerably higher than the other, the difficulty of crossing is greatly enhanced by the steep incline. Where there is much traffic, these bridges are renewed yearly; but where little used, they are left for two or three years without repair, and become very dangerous. Notwithstanding their fragile appearance, they are safe enough when renewed yearly, and accidents are few. A good twig bridge will bear ten or twelve persons at once with ease. Men accustomed to them carry large and cumbrous loads across, and pass and repass each other on them without fear; and accidents by falling from them are unknown. I have even known cases of men being carried across a twig bridge on the backs of others. Sheep and calves are also carried across on men's shoulders.

The danger of the bridges is nothing compared to that of some of the hill paths, where precipitous rocks overhang the boiling torrent, and the sole means of progression is by a rough log thrown across a chasm, or a rude ladder placed against the face of the rock, where a false step or slip entails fatal consequences. Over such places, which many a good mountaineer would turn from with a shudder, the inhabitants pass with a sangfroid only equalled by the wild goats of their own craggy mountains. The old Chinese travellers seem to have been much impressed by the rugged character of the country. Fah Hian relates: "Steep crags and precipices constantly intercept the way. These mountains are like walls of rock, standing up 10,000 feet in height. On looking over the edge, the sight becomes confused, and then on advancing, the foot loses its hold, and you are lost." Sung Yun writes: "For a thousand li there are overhanging crags, 10,000 fathoms high, towering up to the very heavens. Compared with this road, the ruggedness of the great pass known as the Mang Mun is as nothing, and the eminences of the celebrated Hian mountains (in Honan) are like level country."

Besides these difficulties in internal communication, the only roads which link the country to the outer world can be

traversed freely for little more than half the year.

The River Indus, which would seem to offer an easy channel of communication, is in the upper part of its course subject to the same conditions as the smaller streams, and in the lower its banks are inhabited by fanatical and warlike tribes, whose lawlessness and feuds effectually bar the way to traders and travellers.

The division of the country into a number of small isolated communities has placed great restrictions on free intermarriage, which have, in some places, been further increased by caste observances. Continued intermarriage for many generations within a circumscribed area has had a most pernicious and deteriorative effect on the population.

Eight or nine miles above Derbund, where the River Indus enters the Punjab, the traveller leaves British protection and

enters the independent territory of Yaghestan-literally, the rebellious country-a name given to all republican communities.1 No natural feature marks the boundary, but the difference in the appearance of the country is at once evident,-fewer villages, less cultivation, more cultivable ground lying idle. The road, though still allowing the passage of horses, grows worse as it proceeds; and the people, though retaining the Afghan speech, differ both in appearance and clothing from those in British territory. The difference in feature, though not very striking at first, becomes more and more apparent at each stage, till the Afghan language and features imperceptibly disappear and are replaced by a different type. From Derbund to within a few miles of Boonji the course of the river, for about 150 miles, lies between two continuous and lofty mountain ranges,-the breadth of the tract, from watershed to watershed, averaging about 50 miles throughout its length. Though the general character of this tract is rocky and barren, it is intersected by deep valleys of great fertility. In spite of the rocky nature of the soil, water seems the only thing required to produce crops of great richness. Mulberries, peaches, apricots, apples, figs, melons, and grapes grow in the most wonderful profusion; while the ground yields year after year without exhaustion two crops, one of which is invariably wheat or barley, the alternate one being rice, cotton, or millet. This undiminished fertility is probably due to the large amount of alluvial deposit brought down from the mountains with the melting snows, and spread over the land by irrigation. The climate is dry and wholesome, though the heat in summer, owing to the radiation from the enormous expanse of bare rock, is oppressive; but the nights are cool and fresh, and above 3,000 feet there is a short but sharp season of dry cold, increasing in length and intensity with the elevation. There is no rainfall to speak of, it being almost entirely intercepted by the neighbouring lofty mountains. These characteristics extend beyond Boonji up the Indus Valley to beyond Iskardo, and up the lateral valleys to nearly the same altitude. At 5,000 feet the season of intense cold lasts for more than a month, during the whole of which time the thermometer remains below freezing point; it then gradually breaks, and the spring which follows is exceedingly brief. Hardly have the first cornshoots shown themselves well above ground when summer makes itself unmistakeably felt. Ear is added to stalk, and fruit succeeds

<sup>1</sup> The name is sometimes erroneously applied to the small neighbouring Meerships.

blossom, with marvellous rapidity, and by the beginning of June harvest has commenced. At this elevation, at the end of March the spring crops are not more advanced than they are in the south of England at the same season; by the middle of June harvest is over, and the ground is immediately planted with rice. The production of two such crops yearly, without intermission, from the same ground, testifies to the favourable qualities of both soil and climate.

In the lateral valleys, however, above 6,500 feet the year yields only one harvest, as the second crop cannot be sown in

time to ripen before the winter frosts set in.

In the Indus Valley, owing to the great heat generated by the large expanse of bare rock, a double crop is grown up to 7,500 feet, if the first be barley. Wheat, which takes longer to ripen, will not admit of a second crop being sown on the same ground.

Soon after leaving British territory the mouth of the well-known valley of Boneyr is passed, and a few miles beyond it the Wahabi colony of Palosa is reached, on the right bank. Here is the refuge of Hindustani Mussulman irreconcilables, whose avowed object is unceasing war against the Christian power of the British Empire. They are regarded with suspi-

cion and dislike by all their neighbours.

In preference to the native name of Palosa, they call their place Kila Mujahideen, "the fort of warriors of the faith." They number about 500 men, of whom only eight or ten are married. Their whole time is employed in drill, of which the words of command are given in Arabic. Their two forts of Garai and Nawa Kali are armed with cannon made of leather, which become useless after a few discharges. They subsist entirely on contributions from their sympathisers in Hindustan, and make no attempt to cultivate the soil. Their neighbours credit them with the possession of great treasure. They yield obedience in all things to a Moulvie from Swat.

Continuing up the right bank of the river, the village and fort of Kamach, with 120 houses, is passed, and 8 miles further up the large village and fort of Kabalgram, with 500 houses. Above Kabalgram a considerable stream, whose banks are cultivated by the Chagherzai, Ferozai, Mokhozai, and Balole Khel, joins the Indus. The upper portion of the valley of this stream is called Poorun. The principal forts are Titiwalan, 500 houses, in the Chagherzai country; and Chogah, 1,000 houses, in that of the Mokhozai. The smaller villages of Senelah, Sumdooi, Bingalai, and Alooch in Poorun,

and Topai and Baikhaneh in the Ferozai country, are fortified. It is said that the entire valley can furnish over 20,000 fighting men; but the number is probably much exaggerated.

Seven miles above Kabalgram on the same side, the Chakesar stream joins the Indus, and 7 miles from its mouth are the fort and group of villages of Chakesar, numbering about 400 houses. Two miles further up the Indus, on the left bank, are the fort and village of Daur, about 100 houses, above which the valley makes a bend at right angles to its general course, the river flowing from east to west for more than 5 miles, instead of from north to south. In the bend several small villages are situated.

At Sarkul the course of the valley is again nearly north and south for more than 10 miles, in which space two streams, from the extensive valleys of Nundiar and Alai, join the Indus on the left bank. These two fertile valleys, which stretch eastward for many miles, support a dense and flourishing population. Nundiar can furnish about 8,000 fighting men. Their recognised leaders are Gufar Khan of Trand and Zuffer Khan of Batgram. The principal villages are Takot (fort), 400 houses; Batgram (fort), 500 houses; Batkool (fort), 400 houses; Giborai, 400 houses; Shingolai, 400 houses; Hilleh (fort), 200 houses; Piriarai (fort), 200 houses. Besides these, the smaller villages Karg, Kotkala, Nilishang, Banda, Gania, and Lergram are also fortified.

The Alai Valley can furnish about 7,000 fighting men, who acknowledge Bahadoor Khan of Sakergah and Ursulla Khan of Pookal as their chiefs. The principal villages are Sachbehar, 300 houses; Karg, 800 houses; Banna (fort), 400 houses; Bateleh, 300 houses; Pashtai (fort), 300 houses; Nogram, 300 houses; Beorai, 400 houses; and Rashung, 300 The smaller villages of Roopganai, Sakergah, Tandawal, Robat, Bandai, Pookal, and Kanteyr are also protected by forts. One branch of the Alai Valley stretches up towards the head of the Palus Valley, from which it is separated by a Increase of population and the scarcity of land cause the men of Alai to cast longing eyes on the Palus land, and disputes are already beginning to arise concerning settlers from Alai, who have found their way across the pass. The tract on the right bank of the Indus opposite the mouths of the Nundiar and Alai valleys is called Sandakai, and contains several small villages, of which Daood and Jaba are fortified.

A few miles above the fort of Shung, where the river makes a sudden bend, a large stream, which forks about 6 miles

from the main valley, enters the Indus. At the bifurcation is the village of Karorah, which marks the junction of the two important valleys of Kanra and Ghorbund. Both valleys are extremely fertile and productive, and sustain a large popu-The northernmost valley, Kanra, is divided into two districts. Pirkhana, the upper part of the valley, is inhabited entirely by Syuds. Their peaceful habits and the reverence due to their descent secure them from attack, and there The principal village is not a single fort in the district. is Bilkanai, 400 houses. In the lower part of the valley, or Kanra proper, the chief villages are Damorai, 400 houses; Bar-Kanra, 300 houses; Dalai, 500 houses; and Kooz-Kanra, 400 houses; all of which have forts. No road leads out of the head of the Kanra Valley. In the Ghorbund Valley the chief villages are Kotgai, 300 houses; Kotgai Bazargai, 800 houses; Aughan, 250 houses; Derai, 300 houses; Shahtool, 200 houses; and Ranihal, 200 houses; all fortified. Between the junction of the two valleys and the Indus is Kormung, 320 The two valleys of Ghorbund and Kanra can together furnish between 6,000 and 7,000 fighting men under their chief, Fuzl Ahmed Khan of Dalai, his partner in authority and frequent rival being Lallookeh of Kotgai.

A good road, much frequented by traders, leads from Ghorbund into the Swat Valley, by which Sedoo is reached in four days from the Indus. The Gandao Pass has snow on it

in winter, but never sufficient to close the road.

The whole of the people on both banks of the Indus, so far, with the exception of the fanatics of Palosa, call themselves Pathans, and claim to belong originally to Swat; but there is a considerable difference between them. Those on the right bank and in the lateral valleys to the westward are pure Pathans, who still maintain close connection with Swat. Those on the left bank and in the lateral valleys to the eastward, including the people of the Pukli and Agror Valleys in British territory, though speaking Pushtoo, are styled Neemchas, or half-breeds, by the pure-blooded Afghans of Yusufzai, who refuse either to intermarry or make common cause with them in their local quar-They are apparently descended from mixed marriages between Afghan settlers from Swat and the original inhabitants, whose race individuality has here become merged in the more vigorous Afghan type, but is still found untouched a little further north. The Neemchas refuse, on their part, to associate with the tribes to the northward, and are said to be easily distinguishable from pure Afghans by their accent.

Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race

whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public. Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of con-Nearly twenty years siderable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Mooltan when Vans Agnew was murdered, directly after his return.

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes, and sharp features. Women are not secluded from the public Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

Koli proper consists of three villages—Honinkot or Barkali, 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses. In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

Within the Koli limits four dialects founded on Sanscrit are spoken, in addition to Pushtoo. In the small village of Batera, consisting of 120 houses, a language peculiar to this village only is spoken.2 In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,3 and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally

from Råshung in Swat.

Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

<sup>3</sup> See Appendix F.

<sup>1</sup> Many of the villages in this part have a Pushtoo as well as a Dard name.
2 This I have not yet succeeded in obtaining.

separate community. Like the Gawaré, their language is founded on Sanscrit. They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of

the people of Koli, who belong to the Shin race.

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men.

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade

has been abandoned by the Koli people.

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men.

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the

<sup>1</sup> See Appendix C.

Indus being impracticable for horses. There are no forts in Kandia.

Up to this point in the Kohistan, the people along the right bank of the river—that is to say, those of Bunker, Doobeyr, Puttun, Seo, and Kandia—speak a separate language and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina² is the only language spoken.

Following up the course of the river, on the left bank, the small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputa-

tion of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the same account. The valley can muster about 1,200 fighting men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

<sup>&</sup>lt;sup>1</sup> This I have not yet succeeded in obtaining.

<sup>2</sup> See Appendix B.

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent

valleys of Doodooshal and Kandbari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the

Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three genera-

tions, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more

powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shoto Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for This difficulty of access has given the Chilasis men on foot. a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms,

and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.' Tradition still preserves the name of Naron, a

This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

tutelary deity of Chilas whose worship was practised in former times.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called Sigas. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of

caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

## CHAPTER II.

### GILGIT-HUNZA-NAGER-PONYAL.

CLOSE above Gor the traveller leaves Yaghestan and reaches Cashmere territory. reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which so good a description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 500 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bawanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives so interesting and able an explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village commu-The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horsestealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

ing valleys and states.

The ancient name of the place was Sargin. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested. A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

<sup>1</sup> McCrindle's Ancient India.

Ra to his poorest subject, lived entirely by agriculture. According to tradition, Shiri Buddutt's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nager, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kaffiristan.

From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (C. Falconeri) roams in great numbers almost undisturbed, his chief foes being the snow ounce (F. Uncia), and the wild dog (C. Rutilans), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (C. Sibirica) are found in great numbers. The solitudes which they share with the red bear (U. Isabellinus) and the snow cock (T. Himalayanus) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to

be found numerous flocks of the wild sheep (O. Vignei). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese

name Tsungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot

people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could

find a path.

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two.

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and mers-de-glace, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten.

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are

proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called Thum, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.'

I have been told by a Nepaulese gentleman that Thum is a Chinese title, meaning Governor, and that it is used in a reduplicated form Thum Thum, to signify a Governor General.<sup>2</sup> Its existence in these countries, where its origin has been completely lost sight of, is curious and must be

extremely ancient.

The rulers of Nager, who are descended from the firstnamed of the two brothers, are called Moghloté, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

<sup>&</sup>lt;sup>4</sup> Cunningham's Ladakh, pages 27, 38, 58, 295.

<sup>2</sup> It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

expelled from Gilgit, between 1852 and 1860, communication with Nager was maintained by this road. In the prosperous times of the Shin rule, the Thums of Nager acknowledged the Ras of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pussunt, which now belong to Nager, were given as dowries to different Thums who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nager. Between Hunza and Nager a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, people of Nager are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunza, at whose hands they have suffered many disastrous defeats. The people of Nager are Shiahs, and slavery does not exist among them. Since 1868 Nager has been tributary to Cashmere, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

Between the two states the river flows between perpendicular banks, 300 feet high and 600 feet apart at the top. The banks can only be ascended in a few places, which are

carefully guarded.

Hunza, which comprises a considerable extent of territory, has an agricultural population of about 6,000 souls. North of the great range of peaks which bisects the principality from south-east to north-west the country opens out into rolling grass steppes, supporting a scattered pastoral population. Here the great wild sheep (O. Poli) roams in large herds. This tract is known as Little Goohjal, to distinguish it from Wakhan, which, south of the Hindoo Koosh, is known as Goohjal proper.

From the north-east the Shimshal stream, draining the valley of that name, brings down a great volume of water in summer, and effectually closes all access from the south, except to men on foot. The only direct route in summer to the Shimshal Valley from the south, is by the high and difficult Moorkôn Pass, which is only open for two months in the year. From the head of the Shimshal Valley a road, only passable for men on foot, leads to Koolanooldi in the Yarkund Valley. It was by this road that attacks on the caravans were organised. Another route leads by a somewhat

difficult pass on to the Shimshal Pamir, from whence a road goes to Ujadbai in the Sirikol Valley. On this Pamir dwell a number of Kirghiz, who pay tribute to the Thum of Hunza, and here the wild yak (P. grunniens) and the kyang (E. Hemionus) find their most western limit. The Pamir appears to lie north-west and south-east. From its north side the Kara Kuchkar Pass leads to Raskum, once a flourishing settlement, situated on one of the many branches which form the south-western source of the Yarkund River. Considerably further to the north-east are the two small communities of Pakpooh and Shakshooh, situated on different tributary streams. Pakpooh is said to contain about 4,000 and Shakshooh about 5,000 souls, and they are situated respectively at an elevation of about 10,000 and 9,000 feet. Both pay tribute to the ruler of Hunza. These curious people, of whom very little is known, are of Aryan race, and are described as being of very fair and ruddy complexion. Their language is Chagatai Turki, but, like the Ghalchah tribes of Sirikol and the countries north of the Hindoo Koosh to the westward, many of them speak Persian also. Dr. Bellew,1 who met some men of the tribe, speaks of them as being a tall, very fair, and handsome race, of a purely Aryan physiognomy, and describes them as poorly clad, carrying matchlocks, of timid and subdued demeanour, and very cautious of giving any information regarding themselves. He mentions that they spoke Turki to other people, but conversed among themselves in a totally different language. He says that they are Mussulmans of the Shiah sect, like the Wakhis and Badakhshis,—that is, Maulais.

Nearly due north of Hunza is the small mountain state of Sirikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girtchah in Goohjal, Tashkurgan is reached in eight days. Horses can only travel by the Kilik route, which is longer than that by the Kirish Pass; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Derdee is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Lungar and Kabr-i-Bosai in Wakhan territory.

In Wakhan, Sirikol, and Yarkund, the name of Kunjoot

Bellew's Kashmir and Kashghar.

is given to Hunza, though this name is not in use among the inhabitants themselves, nor among any of the people dwelling south of the Hindoo Koosh. The name, according to the pronunciation of the inhabitants themselves, is more properly Hunzoo. In ancient times it was called Challaj Bultum, a name which has now fallen into disuse.

The ruling family of Hunza is called Ayeshé (heavenly), from the following circumstance. The two states of Hunza and Nager were formerly one, ruled by a branch of the Shahreis, the ruling family of Gilgit, whose seat of government was Nager. Tradition relates that Mayroo Khan, apparently the first Mahommedan Thum of Nager some 200 years after the introduction of the religion of Islamin to Gilgit, married a daughter of Trakhan of Gilgit, who bore him twin sons named Moghlot and Girkis. From the former the present ruling family of Nager is descended. The twins are said to have shown hostility to one another from their birth. Their father, seeing this and unable to settle the question of succession, divided his state between them, giving to Girkis the north,

and to Moghlot the south, bank of the river.

Age did not diminish their enmity, and Girkis, while out hunting, was one day killed by an adherent of Moghlot, a native of Haramosh, named Mogul Beg, who under pretence of a quarrel with Moghlot took service with Girkis, and persuading him to look up at some game on the cliff above him, drove an arrow into his throat. Girkis left only a daughter, who, according to the custom of the country, became Queen or Ganish of Hunza. Her first care was to avenge her father's death. The tradition relates that having sworn to tear the murderer's liver with her teeth, she carried out her vow to the letter. Left without a chaperon, she was not long without getting into a scrape, as young ladies in similar circumstances are apt to do. The young prince Kamal Khan of Nager, a younger son of Moghlot, crossed the river by night, serenaded her, and won her heart. Night after night the lovers met, unknown to the rest of the world, till serious consequences ensued; and one fine day it was announced in Hunza that, though Providence had not yet provided the princess with a husband, it had seen fit to bless her with a Morals in Hunza are not of the strictest even now, so that few questions were asked, and the good people generally contented themselves with beating their drums, dancing, and the usual festivities proper on the occasion of the birth of the prince Chiliss Khan. Kamal Khan seems to have

"behaved badly" all through, as the above story is concealed in Hunza under the fiction that a prince of Shighnan became the husband of the princess, but that his name being forgotten he is known only as Ayesho (Heaven-sent), from which the present ruling family of Hunza takes the name. The

present Thum of Hunza is Ghazan Khan.

The rivalry of the two brothers has been perpetuated till the present time, and has become almost an article of faith between the people, as well as the rulers, of the two states. The people of Hunza have a greater reputation for bravery than those of Nager, but they are not warlike in the sense that the Afghans may be said to be so. Secure in the inaccessibility of their country, they have preyed upon all their neighbours without fear of retribution. At the time of the insurrection of the seven Khojas in Yarkund in 1847, Shah Ghazanfur Khan of Hunza rendered assistance to the Chinese in overcoming the rebellion. In recognition of this service a jagheer was granted to him close to Yarkund, and a brass tablet inscribed with a record of the friendship of Hunza towards Pekin, and its reward was placed on the gates of the city. A fixed subsidy was paid by the Chinese to the Thum of Hunza, who in return gave a nominal allegiance. Under these circumstances, the caravans between Yarkund and Leh were regularly plundered in the valley of the Yarkund River near Koolanooldi by the Hunza people, whilst the Chinese authorities winked at a which they were unable to prevent or punish. were organised by the Thum, and looked upon as a right conferred by the proximity of the caravan route. His agents in Yarkund sent notice when a rich caravan was about to start, and a party was at once despatched by mountain paths known only to themselves, to lie in wait for it. Besides the plunder carried off, young men were generally seized and sold into slavery, which caused Hunza to become the chief place of resort for slave-merchants from Badakhshan. last exploit of the kind, and the most successful recorded, took place in 1865, when no less than 50 camels and 500 ponies laden with merchandise were driven from Koolanooldi to Hunza by way of Ujadbai without opposition. Kunjooti eyes still glisten when they talk of that day, but the establishment of the firm rule of the Atalik in Kashghar put a stop to future proceedings of the kind. On the re-establishment of Chinese power in Kashghar in 1878, Ghazan Khan preferred a formal request to me that he might revive his ancient right

of "striking the road." The Nager people were never concerned in these raids.

With the former rulers of Gilgit the people of Hunza seem to have lived on tolerably good terms, rendering them a nominal allegiance in the days of their prosperity, but asserting their independence as the later Trakhané Ras grew weak. The Sikh and Dogra governors found their most troublesome enemies in Hunza, against which country they never gained a single success. Hunza raids against Gilgit villages were incessant, till in revenge an expedition was organised in 1848 by Nuthoo Shah, the first Sikh governor of Gilgit. Falling into an ambuscade, Nuthoo Shah and Karim Khan, the Ra of Gilgit, were both slain, and their army defeated with serious loss. In the beginning of 1865 second attempt was made in alliance with the ruler of Nager, whose lukewarmness or treachery caused the expedition to fail. In the succeeding year a third attempt was made, but the Nager ruler's treachery was now evident, and while the Hunza force looked on from across the river, a skirmish took place between the quondam allies, in which the Dogra governor was badly wounded. The unexpected defection of their allies and the loss of their leader so disheartened the Dogras that the whole force took to flight, and reached Gilgit with the loss of only two men. Their artillery, which had been at first abandoned, was recovered by the presence of mind of one of the Dogra officers, who, with a few men, preserved the semblance of order in their retreat. The expedition having been undertaken without permission from Jummoo, the governor was recalled and his proceedings ignored.

In 1869 the raids from Hunza were at last put an end to by the present Thum consenting to yield allegiance and pay a yearly tribute of two horses, two hounds, and twenty ounces

of gold-dust, which has since been paid regularly.

The elevation of Hunza is 8,400 feet. It may be described as an elongated crescent with the points towards the south, formed by the hills receding from the river. At each end is a strong torrent flowing from the glaciers on the peaks, which are just visible to the north. The cultivation extends about 7 miles in length by 1½ in depth. This is terraced down to the river, but in parts is broken and undulating. It is divided into eight districts,—Naraydass, Assanabad, Doorkun, Hyderabad, Aliabad, Ganish, Baltit, and Altit. Each district has its own fort. Baltit is the Thum's residence. The ground is thickly wooded, and the whole eastern end is

covered with orchards of fruit trees. The cultivation is extremely good, and fruit of all kinds grows in abundance.

Mahommedanism sits but loosely on the Hunza people, who make no secret of their preference for easy-going tenets. Though professing to be Maulais, they are disowned by their own Pirs, who refuse to visit the country, and no contributions are sent by them to their spiritual chief. They are great wine-drinkers, and are reproached by their neighbours for their readiness to eat unorthodox food, and for the immorality of their women. Firearms are scarce, and bows and

arrows are still not quite obsolete.

The people of Hunza and Nager belong to the caste called Yeshkun by the Shins, but amongst themselves known as Boorish. They differ slightly in appearance, the Nager people apparently showing an infusion of Tartar blood, derived, no doubt, from their Iskardo neighbours. The Hunza people, who are a somewhat taller race, have finer features and are distinguished for being more deliberate and less vivacious in their actions. The language, called Boorishki or Boorishaski, is identical in both states; the Hunza pronunciation being rather more broad and drawling than that of Nager. This language was first published by Dr. Leitner. All their songs, however, are in Shina,—a language which is supposed to lend itself more readily to poetry,—and Shina songs are sung by men who do not understand a word of that language.

Both Thums are still addressed as Soori, as a title of respect. This appears to be the same as Sri, an appellation of Lakshmi, the Hindoo goddess of wealth, commonly prefixed to the names of Hindoo princes in India, to denote their honour and prosperity. The Thum's wives are styled "gánish," which is almost identical with the original Sanscrit word for mother, and their sons are called "gushpoor." In cutting the throat of an animal for food, the people of Hunza make a practice of turning it towards the Thum's abode, even when many miles distant, instead of in the orthodox direction of Mecca.

Every village, according to its size, possesses one or more forts, sufficient to give shelter to the whole population. These are built of sun-dried bricks, with walls 15 feet high, and square towers at intervals of 20 yards. At night the whole population takes refuge within the walls. Similar forts exist in Gilgit, but under Cashmere rule they have fallen into disuse.

In Hunza there is a tradition preserved of the occurrence

Animals not slaughtered according to the manner prescribed by Mahommedan law.

at some remote period of a Mongol invasion, but no clue exists to the approximate date. It is said to have taken place at a period before the separation of Hunza from Nager. In more recent times a prince of Nager is related to have visited Cashmere to seek assistance from Shah Jehan, which was granted, and the prince thereby enabled to expel his brother and make himself master of the country. Bernier mentions another prince from this neighbourhood, by name Bowali Khan, applying in a similar manner for assistance to Shah Jehan. This prince appears to have belonged to the family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfur Khan, the father of the present Thum of Hunza, Nager was temporarily forced to give allegiance to the Hunza ruler, who had secured the active alliance of Suleiman Shah, of the Khushwakté

family.

Returning into the Gilgit Valley, 19 miles above Gilgit, the Ponyal District is reached. This stretches for some 22 miles up to the Yassin frontier. Of old an appanage of Gilgit, Ponyal became in later times a bone of contention between the rulers of Yassin and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Cashmere in 1860. Soomalik, whose name will be found in the genealogy of the Gilgit Ras, is said to have given Ponyal as a dowry with his daughter to a prince of Chitral. At a later date it became an independent republic for a time, till a certain Shôt, a native of Darel, made himself Thum of Ponyal, but was shortly afterwards slain by Shah Pershah, of the Khushwakté family of Yassin, who established his son Booroosh as ruler. The present Ra of Ponyal, Akbar Khan, is a descendant of Booroosh, his father having been re-established and confirmed in his possession by the Cashmere Government in return for services rendered in the wars which finally established the Dogra rule on the right bank of the Indus. Cashmere troops garrison Ponyal, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Cashmere or to Akbar Khan, who receives in lieu a fixed subsidy from the Maharajah, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement, Cashmere would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khan. Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,¹ which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who ownsallegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley

as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

## CHAPTER III.

#### CASTES-ADMINISTRATION.

DR. LEITNER and Mr. Drew have already shown that the people of Gilgit and some of the adjacent valleys are divided into castes, which are governed by strict laws as to intermarriage. The distribution of the different castes, as shown roughly in the following table, may help to give some clue to their different origins:—

Table showing Distribution of Castes.

Rono, Zundré o Haraiyo		Shin.	Boorish or Yeshkun.	Krammin, Dom, Shoto, and Ustad.	Remarks.
Koli	None Do. Do.	94½ per cent. 50 ,, 90 ,,	4 per cent. 40 ,, None	1½ per cent. 10 ,, 10 ,,	under the head of Shins, Chiliss, Ga- bars, Mahrons, and
Herbund, Sazin Tangir Darel Chilas Gor Astor	Do. Do. Do. Do. Do. Do. Do. Do. Co. Do. Do. Do. Do. Do. Do. Do.	64 ", 60 ", 25 ", 50 ", 65 ", 10 ", 30 ",	3 ", 25 ", 50 ", 16 ", 78 ", 65 ", 55 ",	33	Baterwaliks.  Exclusive of Pathans and Goojurs.  Exclusive of Cashmeris and recent
Nager Hunza Ponyal Woorshigoom  Main valley abov		20 ,, 5 ,, 30 ,, None	60 ,, 80 ,, 55 ,, Greater part of the popu- lation. 30 per cent.	lies.	class.
Ponyal to Chash Chitral Valley	300 families	None	None	200 families	Exclusive of the regu- lar population of Chitral.

At the risk of going over some ground that has already been traversed, a few remarks concerning them may not be out of place.

The most honoured caste is that of the Ronos, who rank next to the ruling family in every country in which they

are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,1 and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir.

<sup>1</sup> This name recalls the Haroyu of the Zendavesta.

tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

Next to the Ronos, in order of consideration, come the Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas. Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original

home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Boonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their nonobservance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

even in villages where they have lived side by side for

generations.

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village.

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian kamin, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests

that the name is derived from krum, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms,

who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley.

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the

character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, and are regarded with some contempt both by Shins and Yeshkuns.

Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

their strictly Hindoo form where the Shin element exists among the population. The class distinctions existing in Chitral are of a totally different nature, and the whole evidence seems to mark the Shins as having been a Brahminical race, who succeeded in imposing their language, and to a great extent their customs, on races to which they were numerically inferior.

The system of administration which existed under the old Shin rulers is still maintained by the Cashmere Government with slight modifications. The revenues of the Ra were derived as follows: From the land, a tax called "Koodkool" was paid on every crop, in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni mari," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyoori shairi," of four shillings a year, was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Ra-i-dillki," was paid yearly. In the autumn a grape tax, called "Jachai toni," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rêkhoo," were also paid to the Ra. A money tax of sixteen shillings, called "Garé toloo," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished eight yards of cotton cloth to the Ra, which was called "Buyetcho pâtchi." Silk also, which was produced by nearly every household, paid a tax called "Chooshi purtai," which consisted of as many cocoons as the Charboo could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at eight shillings, which was called "Chooshi mari," per village.

Besides these, a curious tax, called "Cha etté goé," was paid by the villages of Burmess, Khomer, and Naupoor only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Ra one small kid yearly from each house. This impost was called

"Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the

value of eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro"

were appointed to collect the other dues.

In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. tain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Ra of

Gilgit.

The country was divided into districts, for each of which a Wuzeer was responsible. Wuzeers were obliged to be of good family, and are still chosen only from the three principal castes, viz., Rono, Shin, or Yeshkun. The office was not hereditary, but was held for life. On the appointment of a Wuzeer, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Ra. Wuzeer was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wuzeer had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghaloos" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wuzeer of the district by the father of the bride.

In each village was a "Tarangfah" appointed by the Ra, who acted under the orders of the Wuzeer within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wuzeer. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preserv-

ation of the irrigation arrangements.

The dues paid to all officials are called "Luspik."

Next in rank to the Tarangfah, but with totally different duties, came the Yerfah, who had charge of all the private lands of the Ra, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Ra's lands in each district, and received six kharwars of grain out of each crop. As luspik, four families in Gilgit, and one in each outlying village in which the Ra owned land, were assigned to him, whose duty it was

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra

of Gilgit.

The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

# Dry measure.

1 haiy	$=2\frac{1}{2}$ lbs. English		•		Shina.
6 haiy	= 1  kot	•		•	)
	= 3 double handfuls	, about	2 lbs.		Boorish.
8 heejootee	= 1 heechok .			•	) Doorism.

## Gold-dust measure.

2 surkhoo = 1 rut.

2 ruts = 1 baghaloo (Shina), or Khur (Boorish).

2 baghaloo = 1 toloo (Shina), or Bai (Boorish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghaloo.

# Land measure.

I chookili = the amount it takes 6 kots of wheat to sow.

2 chookili = 1 chooni.

2 chooni = 1 makhmi.

# Long measure.

A span is called Ditt (Shina), or Tishti (Boorish). 2 spans = 1 hutt (Shina), or khash (Boorish).

### CHAPTER IV.

### BALTISTAN—THE BROKPAS.

SURVEY of the Dard tribes of the Indus Valley would not be complete without a brief excursion into Baltistan. Returning to the Indus Valley, the small district of Haramosh above Boonji calls for little remark. The inhabitants are principally Yeshkuns, and speak the Gilgiti dialect of Shina. Above Haramosh a complete change takes place in the population, which thence upwards is almost entirely Balti,that is, of Tartar blood,—and the language spoken is a dialect of Thibetan. Dwelling among the Baltis, in small numbers in the Rondu and Iskardo districts, and in a larger proportion in Khurmang and Himbaps,1 are, as is shown in the accompanying table, Shins, Yeshkuns, and Doms who speak Shina.

_				Rono.	Shin (Rom),	Yeshkun,	Dom.	Balti.
Haramosh		•		None	8 per cent.	84 per cent.	8 per cent.	None.
Rondu .		•		None	ı ,,	12 ,,	1,2 "	85'5 per cent.
Iskardo .				None	6.5 ,,	1.2 "	A few houses	92 ,,
Khurmang.	•	•	- }	None	23 ,,	12 ,,	5 per cent.	60 ,,
Himbaps .	•	•		None	52 ,,	13 ,,	ı ,,	34 ,,

But it must be noted that the dialect of Shina spoken in Rondu<sup>2</sup> and Iskardo is the Astori, while in the Khurmang and Himbaps districts that of Chilas-Darel is in use. people hold a position in the community inferior to that of the Baltis, who call them Brokpas, "highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain sides, while the lower—that is, the best—ground is in the hands of Baltis. Mr. Drew, who overlooked this fact, accounts for the name

<sup>&</sup>lt;sup>1</sup> The district drained by the Shingo River is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Baltis to the Dras district, which by the Brokpas is called Hoomuss.

<sup>2</sup> The village of Doro is the only one in the Rondu district in which the Gilgit dialect of Shina is spoken.

and their presence in Baltistan by suggesting that they came over the passes from Nager and settled among the Baltis;1 but there are no Shins in Nager, nor is the Shina language spoken there. The account given of themselves by the Brokpas is no doubt the true one. About the beginning or middle of the seventeenth century the Makpon<sup>2</sup> ruler of Iskardo was Ahmed Shah, who had four sons. The eldest of these succeeded him as Prince of Iskardo, and by the aid of his brothers subdued the country to the westward as far as Chitral. The three younger brothers were eventually established in Khurmang, Rondu, and Astor, and founded the families which ruled in those places with more or less independence till the conquest of the country by the Dogras. The Brokpas say that in the course of the different warlike expeditions of the four brothers, they were carried off from their own countries, Astor and Chilas, and forcibly settled in the places in which we now find them. This is borne out, not only by different dialects of Shina spoken among them, but by the fact that no Brokpas are to be found in Shigar and Khapalor, the princes of which places do not belong to the Makpon family. Had they found their way into Baltistan by the route suggested by Mr. Drew, Shigar is the district in which they would now be most numerous.

Towards the Brokpas the Baltis occupy the same position of a superior and privileged class, as the Shins occupy towards the Yeshkuns elsewhere. Notwithstanding their inferior position, the Brokpas maintain their caste system among themselves. The distinctive term of Shin is rarely used, probably on account of the terms Shiné and Shinalok being applied indiscriminately to all classes of Brokpas by the Baltis. The name by which the Shins of Baltistan prefer to call themselves is Rom, which must not cause them to be confused with the Rono caste previously mentioned. They acknowledge themselves to belong to the Shin caste of Gilgit, Astor, &c., but divide themselves into four sub-castes—

1. Sharsing,

3. Doro,

2. Gaboor, 4. Yoodey.

—who intermarry freely and are in all respects equal amongst themselves. This probably represents a state of things which once existed in the Shin countries further west. It is perhaps worth noting that the term Rom is the one applied to them-

<sup>&</sup>lt;sup>1</sup> Drew's Jummoo and Cashmere, page 433.

<sup>2</sup> Makpon is the family name of the princes of Iskardo, Rondu, Astor, and Khurmang.

selves by our English gipsies; it would be curious if any connection could be traced between them and the Shins.

The Roms refuse to intermarry with the Yeshkuns, who, in Khurmang and Himbaps, are also called Broosha. This is almost the same name as that by which the Yeshkun caste still call themselves, as already mentioned, in Hunza and

Nager.

Greatly as the Baltis differ in physical appearance from the Dards, they differ equally from their brethren the Ladakh Tartars. Mr. Drew notices this, and ascribes their thicker beards, better-cut features, and taller stature, to the fact of their being Mahommedans and to climatic influences. But a difference of religion could scarcely produce such physical changes, and modifications of feature caused by the influence of local circumstances must require a great number of generations to show any marked result. The difference is undoubtedly due to their having been Aryanised by a mixture of Dard blood. It requires but a very superficial observation to see that the Baltis are a mixed race possessing no distinctive type of their own. I have seen Baltis who in personal appearance could not be distinguished from Dards, while others only require a pigtail and a sheepskin coat to pass for Ladakhis, and Mr. Drew has remarked the same fact:—

"In one or two higher valleys of Baltistan I have noticed a difference in the people, as compared with the ordinary Balti, which may perhaps be due to some admixture of Dard blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Braldu, the men were much better-looking than the ordinary Baltis; they had well-shaped features and a manly bearing. I noted this at a time when I knew less about the Dards than afterwards; now it seems to me likely that some of that race came over the difficult passes from Nager and made a settlement among the Baltis. Again, in the Turmik Valley many villagers have a high and broad forehead and hooked nose, though they call themselves Balti. I have little doubt that here, too, is Dard blood, the immigrating Dards having become absorbed into the community of Baltis, but still making a mark." <sup>2</sup>

The Baltis of Shigar generally, and the higher classes of Baltis everywhere, show the greatest amount of Aryan blood in their features. Cunningham says the Shigar Baltis show the greatest amount of Kirghiz blood, and are much shorter than those of Iskardo: he was probably referring to the people of the upper part of the Shigar Valley, who show less Aryan blood than their neighbours. Strongly-marked Dard features among the Baltis are invariably coupled with inferior muscular

<sup>2</sup> Ibid, page 433.

development-a point in which the ordinary Ladakh Tartar

will compare favourably with any race.

I quite agree with Mr. Drew as to the means by which the Baltistan Tartars have improved their not very classical features, but I should strongly doubt Shin immigrants intermarrying willingly with them; considering the caste prejudices which still exist among the Shins further west, they are not likely to have consented to free intermarriage till they had

been reduced to the position of a conquered race.

The actual facts tend to show that at some period a wave of Tartar conquest flowed down the Indus Valley from the eastward, absorbing an Aryan race who were the prior occupants, and was not checked till it reached Rondu. Iskardo and Rondu the tradition survives that the former inhabitants of the country were Dards, or, as the Baltis call them, "Bloyil," the name they now apply to the people of Gilgit, Astor, &c. It is said that when the Makpons first came to Baltistan the country was under Bloyil rulers; but that Tartars had already begun to settle there. The Brokpas are universally recognised as recent arrivals, and not as the descendants of the former inhabitants. The result of this mixture of Aryan and Mongolian blood is decidedly good. Without losing the patient, industrious habits of the Tartar, the Balti has acquired a keener intelligence and a more enterprising spirit, which qualities, though latent in the Dard, are of little benefit to him owing to his want of energy and dislike of steady work.

No more flourishing community is to be found in the North-Western Himalayas than that of Baltistan. Wherever there is water, the hill sides are terraced and cultivated with the greatest care, but the increasing population is overflowing its limits, and bids fair, under the protection of Cashmere rule, to extend itself into districts hitherto considered exclusively Dard.

Intermarriage between the Brokpas and Baltis, though practised, is not common. The children are called according to the father's race, but the two races live alongside each other with little intermixing. Nevertheless it is evident that the Baltis have at some time been strongly influenced by Dard customs. It is not my intention to enter into any detailed account of the Baltis, but a brief acquaintance with them is sufficient to show that they are far more deeply imbued with Dard customs than casual intermarriage with the present Brokpas would account for.

<sup>1</sup> Drew's Jummoo and Cashmere, pages 357-8.

Amongst other peculiarities, they have adopted caste distinctions which are unknown among Ladakh Tartars. The Balti castes are—

- J. Wuzeer.
- 2. Riboo Trakchos.
- 3. Shali Trakchos.
- 4. Plamopa.
- 5. Mon.

The Wuzeer caste is again divided into twelve sub-castes, who intermarry on equal terms. They are—

- 1. Wullipa.
- 2. Aphatpa.
- 3. Yoostrumpa.
- 4. Kanapa.
- 5. Isgownpapa.
- 6. Koorsoopa.

- 7. Boropa.
- 8. Shagirpa.
- 9. Mooradpa.
- 10. Shatoosenpa.
- 11. Guchapa.
- 12. Chukutpa.

As mentioned by Mr. Drew, the Wuzeer caste shows the largest admission of Dard blood. It is a matter for speculation whether this is the cause or the effect of the superior position they hold. They take daughters from the caste next below them, but do not give daughters in return. The next three castes intermarry on equal terms, but the Riboo Trakchos rank highest. The Plamopa are the most numerous, and form the great body of the population. The Mons are musicians, and answer in every respect to the Doms of Gilgit. They do not intermarry with the other castes, who do not even take daughters from them, and they are held in small estimation.

It is naturally a matter of great interest to know what was the Aryan race that preceded the Tartars in Baltistan, and a clue may still be found. In the Indus Valley above Khurmang, Mr. Drew gives the names of ten villages of Buddhist Dards. I have not had an opportunity of visiting these villages, and most of the information I have concerning them is gathered from Mr. Drew's work and from Mr. Shaw's paper.¹ From the specimens of their language given by Messrs. Drew and Shaw, it is evident that they speak a dialect of Shina, which, however, differs so much from that spoken by the Baltistan Brokpas, that the latter are obliged to use the Balti language in conversing with them.

The following extracts from Mr. Shaw's paper will show the chief points of interest concerning them as compared with other Dard communities:—

"While isolated among strangers they have preserved themselves

<sup>&</sup>lt;sup>1</sup> Stray Aryans in Thibet, Journal, Ben. Asiat. Socy., 1878.

with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe is thus nominally Buddhist, while two or three of their north-western villages bordering on Baltistan have become Mussalman."

\* \* \* \* \* \*

"Foremost among their tenets is the abhorrence of the cow. This is an essentially Dard peculiarity, though not universal among them. Unlike Hindus, they consider that animal's touch contamination, and though they are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form); and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so contemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindus, they say that their feeling is quite the reverse. The cow is looked upon as bad, not good, and if one of them drank its milk, they would not admit him into their houses."

\* \* \* \* \* \*

"Thus, although the Brokpas of Dah-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons, like the Lha-mo (goddess) of Dah. Her name is Shiring-mo.\(^1\) A certain family in the village supplies the hereditary officiating priest. This person has to purify himself for the annual ceremony by washings and fastings for the space of seven days, during which he sits apart, not even members of his own family being allowed to approach him, although they are compelled during the same period to abstain from onions, salt, chang (a sort of beer), and other unholy food. At the end of this period he goes up alone, on to the rocky point before mentioned, above the village, and after worshipping in the name of the community the deity who dwells there in a small cairn, he renews the branches of the "Shukpa" (Juniperus excelsa) which were placed there the previous year, the old branches being carefully stowed away under a rock and covered up with stones."

\* \* \* \* \* \*

"In each house the fireplace consists of three upright stones, of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the Lha-mo from every dish cooked there, before they eat of it. They also place there the

first-fruits of the harvest. Such is their household worship.

"Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles,—that is, forty or fifty years ago,—after a war between Shigar and Ladakh, when their country was occupied by the Ladakh army, the Lamas converted them. The head Lama at the monastery of Skirbuchan, further up the river, told me, however, that it was only some twelve or fifteen years ago that the Brokpas were converted by Lamas from his monas-

<sup>1</sup> The Shiri in this name is worthy of note.

tery, who went on begging tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dah-Hanu country of those Buddhist monuments (long stone dykes covered with inscriptions, and tall structures surmounted by obelisks and containing relics, called respectively Mané and Chorten), which form such a conspicuous feature along the roads and in the villages of Thibet."

"Mr. Drew, who has given a most interesting short account of these Brokpas in his 'Jummoo and Kashmir' is, I think, mistaken in supposing that they have no caste as the other Dards have. I have heard of at least three caste-like divisions, which we may call those of priests, cultivators, and artizans. The priestly families (called Lhabdak, Thib.) form the highest division in each village. Although men of the next caste are allowed to come into their houses, yet it is only on condition of washing their hands and faces before so doing, especially if they have recently been among the Gentiles (Thibetans, &c.)—a precaution that does not seem to be considered necessary on other occasions by the Brokpas, who are a very dirty people. This next caste which forms the bulk of the people is called Rüshens. The younger branches of the priestly families become Rüshens, since there can only be one priest of a Lhabdak family in each village.

"Besides these, there is a lower caste consisting, in the village of Dah, of only five families. They were originally blacksmiths, it is said, but no longer carry on the ancestral calling. They are called Ruzmet (Thib.), or Gargyut. Their women are not allowed to approach the cooking-hearths of the higher caste, nor are the Rüzmet men, excepting after a purification similar to that of the Rüshen on going into the houses of the priests. The higher caste will not eat what is cooked by

them.

"Reversing the custom of the Hindus in the matter of marriage, the lower caste may take wives from the higher, but not vice versa (except in the case of the priests, who, I gather, can marry Rüshen women). Probably as a consequence of this, a married daughter is never allowed to re-enter the house of her parents, and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it.

"Polyandry is the rule in Dah-Hanu."

\*

"It is not only in marriage that they keep themselves apart from They will not eat with the Thibetan Buddhists or their neighbours. Mussalmans or other outsiders, nor will they allow these to come near their cooking places. The caste prejudice seems to originate on the side of the Brokpa, for their neighbours often eat in their houses; only separate dishes are given them, which are afterwards purified by burning juniper. No Brokpa will eat in the house or from the dishes of a Thibetan; nor will he eat fish or birds, or (of course) cow's flesh. merly, if they had been among the Thibetans, they would purify them-selves with the smoke of the "Shukpa" before entering their houses again."

"The people of each group consider themselves to be one community. The Dah people reckon from seven ancestors, who first colonised their villages, and of whom they give the names, viz., Lalüsho (from whom the Lhabdaks, or priests, spring); Zoné, Dákré, Gachaghé (these three are the ancestors of the Rüshen caste); Düsé, Gabüré, and Tukshüré (these are the fathers of the Rüzmet caste). The land of Dah is still divided according to these families, though some of it has changed hands."

"So much for the (so-called) Buddhist Brokpas. But the villages of the same tribe which lie exposed to Mussalman influences down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islam. Of the settlements on the former road—that down the Indus—and in side valleys near it, the village of Ganok is entirely inhabited by Mussalman Brokpas, while those of Dangel, Marul, Chulichan, and Singkarmon are inhabited partly by Mussulman (Shiah) Brokpas, and partly by Baltis (Thibetan Mussulman) of the same sect. Below this the population is entirely Balti. other road, that across a low pass south-westward to Kargil, the villages of Tsirmo and Lalung are also inhabited partly by Mussulman Brokpas and partly by Mussulman Thibetans from the adjoining district of Purik. These Mussulman Brokpas on both roads speak the Dah dialect, and dress like the Dah people, and keep apart from the Mussulman Thibetans, both in matter of marriage and eating. But they have no caste inequalities amongst them like their non-Mussulman kinsmen, and generally they do not object to drinking milk, though at Tsirmo there seems to be a relic of the Brokpa prejudice against the cow, in the fact that their women do not touch that animal."

The intensity of their feeling with regard to the cow and domestic fowl shows their kinship with the Shins of Gilgit, and the fact that that feeling is one of aversion, and not of reverence, is sufficient to show that in the case of the latter it has not sprung into existence since their conversion to the faith of Islam, but is an ancient tradition of the race. form of spirit-worship, the traces of which are preserved among them, appears to be identical with that of which the traditions still linger in Gilgit, and the reverence shown for the cedar and its purifying properties links the Dah-Hanu Dards still closer to the Shins of Gilgit. Buddhism, having been recently introduced among them, has penetrated only skin-deep, and their practices in these matters are probably little changed from their pre-Buddhistic state, proving what can otherwise only be a matter of inference and conjecture, that the religion of the Gilgit Shins previous to the introduction of Islam was not Buddhism. The existence of a strict caste system among them mentioned by Mr. Shaw is particularly noteworthy, though the reversal of the system by which higher castes take wives from the lower without exchange is especially curious. The maintenance of the custom of not eating with outsiders, even of their own religion, is most remarkable, and shows the former prevalence among the Shins of some type of Brahminism. Mr. Shaw speaks of them as Brokpas, but I did not hear that name applied to them, either by Baltis or by the Brokpas of Dras. I was told that they call themselves Arderkaro, and by the Baltis they are named Kyango. The latter recognise them to be of the same stock as the other Brokpas, though these do not acknowledge them as kinsmen.

Mr. Drew mentions a tradition existing among them that they came from the westward, and suggests that they belong to an earlier immigration. I believe that we may see in them the relics of the race which once occupied the whole Indus Valley between Leh and Gilgit, and to which the Baltis of the present day are indebted for their infusion of Aryan blood.

# CHAPTER V.

### YASSIN-CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term goom belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from boor, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as Thum rai, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

along the bank of what I will still call the Gilgit river, though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached.

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs.

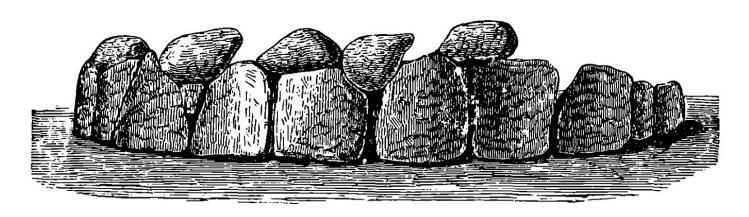
In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about  $3\frac{1}{2}$  feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about.

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India" Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

The river, from its source in the Karoomber Valley to the Indus, is sometimes called Anisari, from anisar, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the Riwansar of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

<sup>&</sup>lt;sup>2</sup> Journal, Bengal Asiatic Society, 1879.

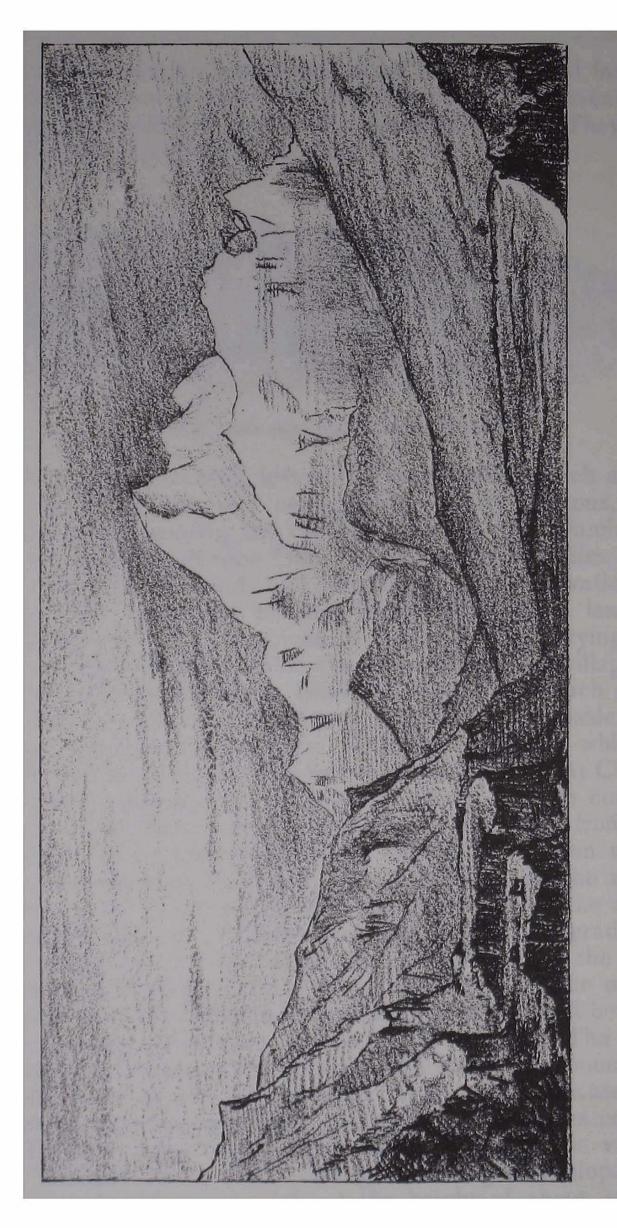
perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.



Circular stone sepulchral mound at Chashi.

At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 21 miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There



TIRICHMIR FROM MASTOOCH.

are two pieces of water on it, the largest of which is 21/2 miles long and three quarters of a mile broad. There is no surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir' fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Moolkho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

In Baber's Memoirs (page 313) it is especially mentioned that Mir means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mîr."

Sir H. Rawlinson (in his Monograph on the Oxus, Royal Geo. Socy. Journal), in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "mere," but in Tirich Mir and Dyemir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out Toorikho is generally selected as the residence everywhere. of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work footbridges are made of plaited osiers. They are called "chipul." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, -for he is known by both titles,-resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability 1 to distinguish between the letters r and l; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names Toorikho (Upper), Moolkho (Middle), and Ludkho (Great), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.2 Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

The l and r are scarcely distinguishable in the old Persian.—Rawlinson's Ancient Monarchies, Vol. III, p. 110.

See Appendix H.

First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié. Next to them come the Zundré, or Ronos, of whom mention has already been made. They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

Kashé.
Atambegé.
Dushmunné.
Ludimé.
Bairambegé.
Koshialbegé.

Shaooké. Baiyeké. Shighnié. Borshintek. Majé. Jikané.

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drooshp, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

<sup>1</sup> See Katooré Genealogy.

<sup>&</sup>lt;sup>2</sup> See page 34.

"fakir mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Ludkho they call themselves Yidghâh,1 and give the name of Yidokh to the whole valley with all ts branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Injigan. The principal place is Drooshp. At Ludkho in the Tirich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kalashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sawair, Nager, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak

the Kalash language.

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to sayl whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. Madaglusht is a small Badakhshi colony Persian. Ashuret, Beorai, Poorgal, and Kalkatak<sup>3</sup> are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangariks by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos be-The villages of Pasinger, Birkote, fore being converted. Langorbat, Gud, Narisat, Maimena, Sukai, Nawakali, and Choondak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Narisati.4 Their name would seem to connect them with the Gabaré of the

See Appendix J.
 An account of the Kalash language is given in Dr. Leitner's work.
 This is evidently the Calcutta of Vigne.

<sup>4</sup> See Appendix G.

Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they

embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called Ustads, "artificers," and are divided into Dertoché, "carpenters," Dergeré, "wooden bowl makers," Koolalé, "potters," Doms, "musicians," and Mochis, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustads are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangallié marry amongst themselves, and take daughters from the

Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small

cases are settled by the district Ataliks.

A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwelo is the Baramoosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charboo," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Woorshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct might have furnished a pretext for their being sold. Failing an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

The weights and measures in use are—

# Dry measure.

```
4 cheiraks = 1 batti.
2 battis = 1 mun.
```

3 muns = 1 bel.

A cheirak equals about 11 lb. English.

# Long measure.

```
A span = 1 eisht.
2 dishts = 1 host.
2 hosts = 1 gaz.
```

## Land measure.

```
2 choorums = 1 chakwarum.
4 chakwarums = 1 tukt.
```

A choorum is the extent of land which it takes three battis, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.

# CHAPTER VI.

### TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition1 still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.2

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better known under its Pushtoo name of Patrak. There is also a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

<sup>&</sup>lt;sup>1</sup> See Appendix E.

# CHAPTER VII.

## HABITS AND CUSTOMS.

OTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the country least affected by external influences, and in which the laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

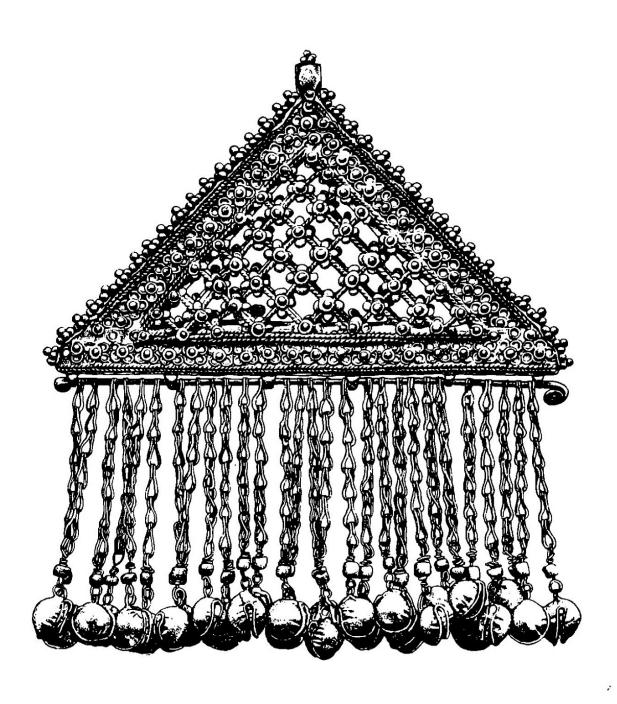
natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

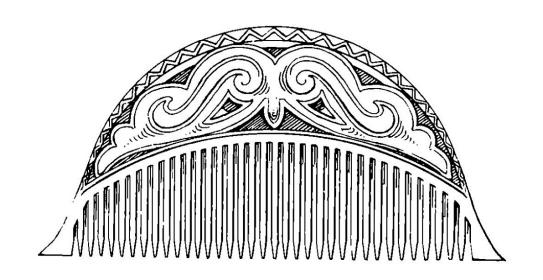
In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tightfitting clothes, and retain the curious leather leg wrappings called "Towti," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (G. himalayensis) is most generally The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty

The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave



PESHAWEZ



CHITRAL COMB

the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head. On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the

waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.<sup>2</sup>

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,3 and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

<sup>1</sup> Rawlinson mentions this as an ancient Persian fashion.—Ancient Monarchies, Vol. IV.

<sup>&</sup>lt;sup>2</sup> Strabo Book XV., Chapter 3, Section 20.

<sup>&</sup>lt;sup>3</sup> The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The droit de seigneur was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. After determining by private negotiation the conditions of the match, the bridegroom's father proceeds to make a formal proposal. Dressed in his gayest clothes, and accompanied by his friend, he visits the bride's family, who are assembled to meet him, taking with him certain presents, such as a cow or sheep, beads, clothes, and a sword or gun. The formal demand for the bride having been made and assented to, an interchange of presents takes place. In Chitral, Wakhan, and Sirikol the bride has a bracelet of beads placed on her arm by the bridegroom's father. In Gilgit, cedar branches are burnt, and the bride's parents are presented with a knife, a rope, a few yards of cloth, and a leather bag for holding grain; the bridegroom's father receives in return some wool and a gourd. This interchange of gifts is apparently emblematical. In Torwal the price of the bride is paid over at this time, and the bridegroom's father is accompanied by men dressed as women, who dance and sport to the assembled company. places it is not etiquette for the bridegroom to be present. The betrothal being completed, the marriage may not follow for some time, but it generally takes place within the following year. For convenience marriages generally take place in January and February. There is then no agricultural work to occupy the men, and the houses are well stored with meat. So firmly established is the custom in Nager, that a heavy fine is inflicted on marriages held at any other season.

The fixing of the day for the marriage now rests with the bridegroom's parents. After giving private notice, a smartlydressed friend of the bridegroom is sent to announce formally that he will arrive on a certain day to claim his bride. Certain prescribed presents are interchanged on the occasion. On the appointed day the bridegroom, surrounded by his friends and equipped with bow, arrows, and battle axe, sets out for the bride's house. The bride remains in the inner apartments, dressed in her gayest clothes with a fillet of cowrie shells bound on her head. This decoration is said to have been introduced by the Shins, and is obligatory among On entering the house branches of cedar are burned in an iron dish and waved about over the bridegroom's head, and the party is sprinkled with flour. In Wakhan and Sirikol the bridegroom is met and sprinkled with flour

at some distance from the bride's house. All being seated, a large platter full of bread is presented to the bridegroom, who distributes it to all the company, after which he places his gun or sword on the platter and it becomes the perquisite of the dish-bearer. In Gilgit two of the bride's and two of the bridegroom's friends are seated face to face, and a cake of bread is passed across; each of the bride's friends breaks off a piece, which is left in the dish, and the bridegroom's men place their turbans or caps in it as a token that their heads are at the bride's disposal. The dish is carried in to the bride, who sends back the turbans. In former days the eating of bread together, at this stage, by the bride and bridegroom, was considered to complete the marriage. idea was that, whoever managed first to eat a morsel would have the mastery in wedded life, and this always caused a scramble. At every stage a prescribed interchange of presents, which have all been carefully stipulated for beforehand, takes place. Meanwhile the friends of both families have been spending the day outside the house in singing and dancing, and this is kept up all night also. The price of the bride, and the presents agreed upon, having been made over to her family, the Moollah appears and reads the marriage service according to the Sharyat. the bridegroom then starts for his home with his bride. In Wakhan and Sirikol he is conducted to the bride, and does not take her away till next day; the women of her family resist his entering the room in which she is until he pacifies them with presents. In Gilgit the two still remain apart, and next day the "Kalak Malak," which is peculiar to Gilgit, takes place. This constitutes the ratification of the marriage, and is the assessment of all the presents given from first to last. Two friends of each side meet and appraise all the presents given by the bridegroom. Three toloos of gold-dust, equal to twenty-four rupees, represent the price of the bride herself. Her father then produces a large cookingpot, a bed, jewels, clothes, dishes, and other articles needful for setting up house. The bride is summoned and allowed to select any two of the articles, which are given with her free. The assessors then price the rest, not forgetting to value the presents given and received since the betrothal, and the price of the balance is paid over at once by the bridegroom or his father.

All being satisfactorily settled, preparations are made for bringing out the bride. The bridegroom and his friends

stand round the door, and everybody is sprinkled with flour. In Chitral the bride is led out by her mother, who hands her over to the bridegroom, receiving a present in exchange. In Gilgit the women of the bride's family follow the party, assailing the bridegroom with abuse and pelting him with mud and filth, feigning anger. After going a mile in this way, the bridegroom gives a present to the bride's mother, and is then allowed to depart in peace. This is no doubt a relic of the practice of marriage by capture. Sometimes on leaving the house a goat is slaughtered in front of the couple. The flour-sprinkling is practised everywhere and at different stages, but I cannot ascertain what the custom denotes. In Gilgit it is called Doobun.

After a few days it is customary for the bride's parents to visit the newly-married couple, when they are received with flour-sprinkling, which is repeated on the first occasion of the bride revisiting her father's house. In some places it is customary for the couple to go and stay for several months with the bride's parents soon after marriage.

In Wakhan and Chitral, after leading out the bride the bridegroom returns alone and deposits a present of a gun or a sword on the hearth. In Munjan and Ludkho the couple are accompanied to their homes by all the women of the villages, dancing and singing. They are left alone in the house for seven days, during which food is conveyed to them, but no-

body enters, nor are they allowed to leave.

In Torwal the bridegroom's party is accompanied by men dressed as women, who dance and jest, and the whole village take part in the entertainment of the bridegroom's friends. The day after marriage the bride is visited by the women of her husband's family, to whom she must show proofs of her not having brought "a cracked teacup" into the family. She is then congratulated and praised; but should she fail to show the requisite proofs, she is ever after treated with contempt.

In Baltistan, according to Vigne, the husband goes in person to see the bride instead of sending a friend or relation to do so, and if he please he may refuse her, and on the marriage day the bride comes to his house instead of his

going to fetch her.

Though the young people often arrange a marriage among themselves before asking the consent of their parents, they are not allowed to meet after it has been agreed upon. Should they meet out of doors by accident, etiquette demands that they should pass with averted eyes and without speaking.

In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general feu-de-joie till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plaistered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat

pieces of stone or slate, 3 or 4 feet long, are used.

All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recog-The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on

the most important missions.

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards.

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son.

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the

purpose of strengthening tribal unity.

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner,

before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen

under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Ponyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Munnipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a voung man.

The game is quite unknown in Badakhshan, where "buz-kushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw, under the name of "Ooghlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is tremen-

<sup>1</sup> Shaw's High Tartary, Yarkand and Kashgar.

dous, as, with one foot and one hand on the saddle, they stretch down the other hand to the ground. Presently one succeeds, and is off, swinging himself back into the saddle as he goes. He is chased by the rest, doubling and turning to avoid them. At last, another and another gets a hold of the goat. The first man throws his leg over the body to tighten his hold, and away they go across country till their horses diverge, and all but one lose their grasp. He is again caught, but throws the goat on the opposite side. The others wrestle with him as they gallop three or four abreast, the outermost riders almost leaving their horses as they stretch their whole bodies across their neighbours."

A similar amusement is described by Vambéry<sup>1</sup> as one of the marriage ceremonies of the Turkomans, called by them Kokbüri (green wolf). In this the bride carries on her lap the carcase of a lamb or goat, and setting off at full gallop, is pursued by the bridegroom and other young men of the

party, also on horseback.

Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball, hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath. Every successful shot is marked by a shower of ashes, and they do not desist till every particle of the gourd is shot away. Considering the clumsiness of the weapons used, the shooting is

sometimes remarkably good.

As polo is the national game, so dancing is the national amusement, and no description of these people would be complete without mention of it. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalised by a dance on the Shawaran. The spectators form a ring, inside which the musicians are seated, opposite the principal personage present. The instruments tune up, and a murmur goes round the circle as to who will dance. Soon a name is called out, or a volunteer steps into the ring, and, with a word to the band, commences. Several different steps are in vogue, each of which has its special air, the Dunni, Soz, Balôs (Iskardo), Tuppnutt, Tajwer (Badakhshan or Tajik), Sirikoli, and Cashmeri. Almost all of these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. As soon as one is tired, fresh dancers are always ready to come forward, and hours are often passed without either performers or spectators seeming to weary. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an

<sup>1</sup> Vambery's Travels in Central Asia.

Indian nautch. In Hunza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunza. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitral and Yassin the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yassin, on one occasion, I witnessed some of their performances by torchlight, which made a very picturesque scene.

The music consists of a double-headed drum beaten with sticks, two or three pairs of small metal kettle-drums, and

two or three clarionets made of apricot wood. Special airs are reserved for the ruler and different officials. The musicians are Doms, and every man of any consideration has his own band, which attends him whenever he moves. Every village also has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings. Generally the singers form into two parties, each of



ten or a dozen, and sing alternate verses. The end of the verse is emphasized by a simultaneous step or bound forward, or sideways, which causes jostling and somewhat mars the effect.

Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Hunza, and Nager, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Hunza and Nager, where the language spoken is Boorishki, the songs are in Shina, as the native language does not readily lend itself to poetry. Shina songs are harsh, and the words

present a few striking images which want connection, and which are often repeated with wearisome iteration. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shina, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dard poetry. Generally two performers stand a little distance apart and sing in strophe and antistrophe to each other: a chorus stand by who do not repeat the words, but give emphasis to the periods by a loud Ah Ha and by stamping.

The following examples will give a good idea of the dif-

ferent styles:—

## SHINA.

I.

Loh wâto, Soori Gowrithum, loh wâto, Bùtîgá birdi loh wâto, dùnya sung tarêgo.
Loh wâto, sâjo Malika, loh wâto,
Bùtîgá birdi loh wâto, dùnyá sung tarêgo.
Nê loh wâto, Soori Habbi Khan, loh wâto,
Bùtîgá birdi loh wâto, dùnyá sung tarêgo.
Tai zùzi sîgá bùdik té allah in Sargin goomêchorê
Loh wâto, sâjo Malika, loh wâto.
Tai zùzi sîgá bùdik té allah in Sargin goomêchorê.

## TRANSLATION.

Dawn has come, Soori Gowrithum, dawn has come.
To the whole earth dawn has come, the world is lighted up.
Dawn has come, grandson of Malika, dawn has come.
To the whole earth dawn has come, the world is lighted up.
Again dawn has come, Soori Habbi Khan, dawn has come.
To the whole earth dawn has come, the world is lighted up.
Thy mother, too, in her wisdom cherished us in Sargin.
Dawn has come, grandson of Malika, dawn has come.
Thy mother, too, in her wisdom cherished us in Sargin.

II.

The forest serpent, Soori Mahommed Khan. The forest serpent rouses himself.
Beyond Sharot he will brandish his sabre.
The forest serpent of the race of Malika.
The forest serpent rouses himself.
Beyond Sharot he will brandish his sabre.

# KHOWAR.

1.

Hazâra Beg ispah petch, Chitrâreté bissé ketch, Chitrâroh Mihter ispah ghetch, Khooshâné korùm jânoon.

Má Mihter yoh nisai, Pinjåreshoh muss nisai, Muss nisioh doko prai. Khooshané korùm janoon.

Eh! Gohr Khùdaiyar, Shah Mohturrum janooyar, Má Mihteroh bol Khatar, Mastoochoh koyun shotar. Khooshané korum janoon.

Kai Khowas Khan Doorâni, Tùl nîzoh ai gunné, Kohi Taoosum maidâni. Khooshâni korùm jânoon.

Maiyá Mihter chaiyak hoyi, Jân tanârı joodá hoyi, Nissá Mihter tuzzá hoyi, Khùdai mutté rezá hoyi. Khooshâné korùm jânoon.

Yeri Mihter purri prai, Purri Gohr jâni prai, Khùdai Mihteroté prai. Khooshâné korùm jânoon.

#### TRANSLATION.

Huzara Beg is our heart's friend.
We will go with your family to Chitral.
The prince of Chitral is our eye.
Oh my life we will make him happy.

My prince came out,
The full moon shone out.
The moon shone out and set again.
Oh my life we will make him happy.

Oh Gohr Good-bye to you,
My life's friend Shah Mohturrum (comes),
My prince's army is terrible,
He will subdue Mastooch.
Oh my life we will make him happy.

Kai Khowas Khan (brave as) a Doorani, With a broad spear in his hand, Will ride on the Taoos maidan.
Oh my life we will make him happy.

My prince became ill,
Life nearly left my body,
Again my prince became well,
God filled me with joy.
Oh my life we will make him happy.

My prince crossed over (the river), Gohr on the other side was ready to die, God gave victory to my prince, Oh my life we will make him happy.

The above refers to an incident in the life of Badshah, son of Suleiman Shah, Khushwaktia.

II.

Bulbul komistai jung joyer ogoté, Jirêko no bom drùng bom jung goloté, Heh má jan, jané tutté guroom.

Bulbul komistai tungázá chágoté, Awá tá treshtoo anzowá dágoté, Heh má jan, jané tutté guroom.

Bulbul shariki tá janá koh kyah sher, Má jan tutté maloom funná láki sher, Heh má jan, jané tutte guroom.

Awá brîyoomun tutté hyah paichâni, Idi ai koré bilaur ghetchâni, Heh má jân, jâné tutté guroom.

Buttun má buttun sirgushtá kussi maiņ, Koh kyah jum ánùs tum mokoh pushimaiņ, Heh má jân, jâné tutté guroom.

Daiyùs gerduni chirgùlah buss boyê, Goyá ki chirosori muggus doyê, Heh má jân, jâné tutté guroom.

## TRANSLATION.

A bulbul has alighted to drink at the fountain, I cannot restrain myself from clasping her neck. Oh my life, I will give my life for you!

A bulbul has alighted on the turf for shade, I am ready to be cooked like an onion for you. Oh my life, I will give my life for you!

Oh bulbul, oh mynah, what is in your heart? You know my life is placed in my hand for you, Oh my life, I will give my life for you!

Let it not be concealed, I am dying for love of you, Give me one glance with your crystal eye. Oh my life, I will give my life for you!

Forgetting my country I am distracted and wander, On what joyful day shall I see your face? Oh my life, I will give my life for you!

Your cuckoldy husband touching your milk-white neck Is like a fly defiling cream.

Oh my life, I will give my life for you!

#### III.

I roam on the mountains as if I trod on hot ashes,

The sword of love has stricken me; I made of myself a shield of two bones.

Oh Yoormun Hamin!

Oh Fairy I swear by God after seeing you there is no light, Night and day are alike dark to me, no dawn comes to me.

Oh Yoormun Hamin!

The curls of my bulbul are like rosebuds and maiden hair fern, Come sit by me and sing like a mynah or a bulbul.

Oh Yoormun Hamin!

Still I look at you; you turn away and look elsewhere, My life is yours, why do you look at my enemies?

Oh Yoormun Hamin!

Your long ringlets and your well-curled hair are like bedmushk, You bind up your locks to slay this lad.

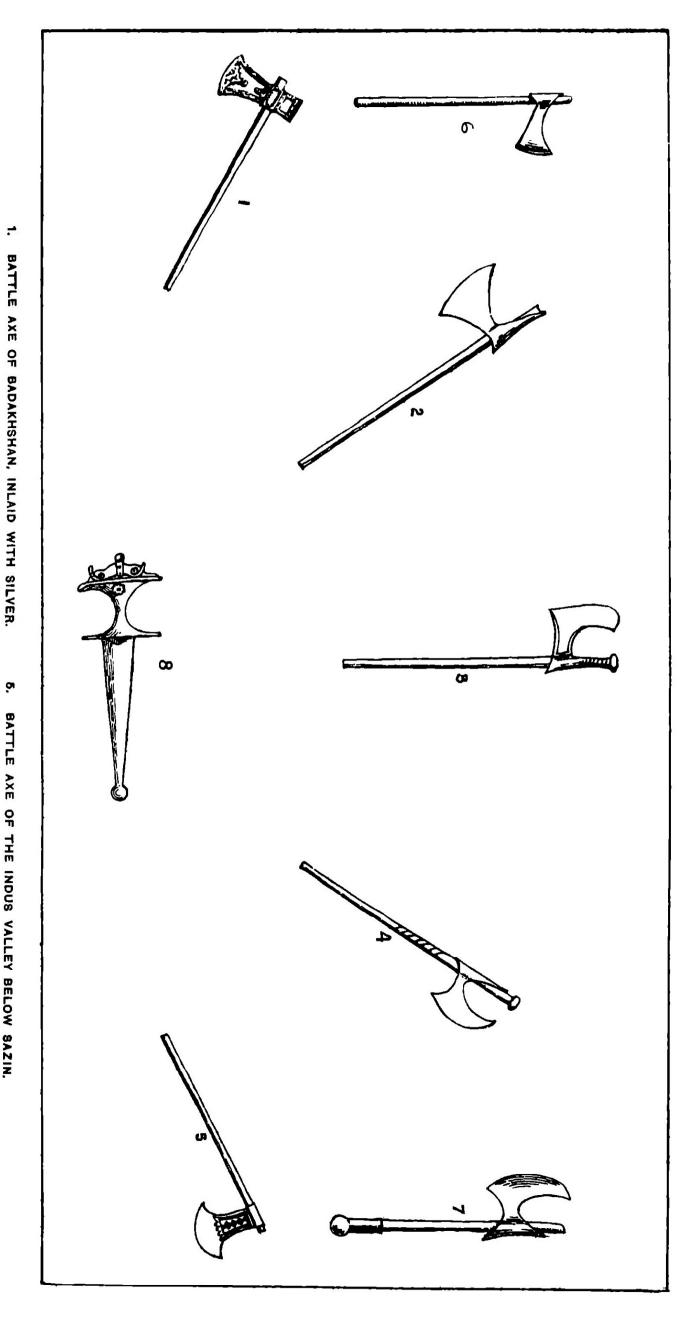
Oh Yoormun Hamin!

I sigh day and night for the bulbul,
I kiss your pearly ringlets in my dreams.

Oh Yoormun Hamin!

This is a very favourite song in Upper Chitral, where the grave of Yoormun Hamin is still to be seen. A romantic story is attached to her memory.

The above songs must not be studied as examples of the language: they contain many inflexions which are not found



- HUNZA, NAGER, AND GILGIT BATTLE AXE.
- BALTISTAN BATTLE AXE.
- CHITRAL BATTLE AXE

- BATTLE AXE OF THE INDUS VALLEY BELOW SAZIN.
- BATTLE AXE OF THE KALASH KAFFIRS. BALTISTAN BATTLE AXE (KHURMANG).
- DAGGER OF THE SIAH-POSH KAFFIRS.

in the colloquial. Dr. Leitner has collected a large number of Shina songs.

Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed

down from father to son.

The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe. The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter

solstice:—

1. Baiy Isha.

2. ,, Gamoosa (ice-sun, the sun sets behind a glacier).

3. " Tikkidir, (earth line, the sun sets behind a level space).

4. , Kabula, (kebla, the direction of Mecca).

5. , Hingbalter (door-way, from a rock resembling a gate-way).

6. "Booye (shoulder-blade, from a rock resembling the blade bone of a sheep).

7. Shini Isha (commencing with the summer solstice).

8. "Booye.

9. " Hingbalter.

10. "Kabula.

11. " Tikkidir.

2. ,, Gamoosa.

1 "The time that kings go out to battle," 1 Chron., XX, 1.

Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called toonts (Boorish), and putch (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week, thus—

Sunday		•	Adit	in Sanscrit	Aditya bar.
No. 1			Tsundora	,,	Sambar.
Tuesday	•	•	Ungaroo	"	Mangal bar.
	•		Bodo	,,	Budh bar.
Thursday	•	•	Bressput	"	Brihaspati bar.
Friday	•	•	Shooke <b>r</b>	"	Suka bar.
Saturday	•	•	Shimshere	"	Sanischar bar.

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

Toongshal (long nights).
 Phutting (Extreme cold).
 Aryan (Wild ducks).
 Shadakh (Black mark in all

4. Shadakh (Black mark, in allusion to the black appearance of the earth when the snow melts).

5. Boi (Sparrows).6. Ronzuk (Trembling,

6. Ronzuk (Trembling, in allusion to the waving appearance of the growing corn).

7. Yogh (Full).

8. Mooj (Middle, alluding to summer being half over)

9. Poiyanaso (The end). 10. Kolkomi (Threshing). 11. Kirman (Sowing).

11. Kirman (Sowing).
12. Chunchoori (Leaf falling).

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are pre-

served, in the former the months are named-

Hussan Hoosein.
Safar.
Purum ishpo (First sister).
Dowim ishpo (Second sister).
Tlooi ishpo (Third sister).
Chot ishpo (Fourth sister).

Sooepi (Great month). Shokudder. Roz. Lokyül (Small festival). Miana (Intervening). Ganyül (Great festival).

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would

certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. occurrence being unusual, the animal was at once regarded as a jin, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widelyspread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."1 same is mentioned by another writer.2 "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

<sup>1</sup> Baber's Memoirs by Erskine, p. 149.

<sup>&</sup>lt;sup>2</sup> Brigg's Ferishta, Vol. I, p. 16.

storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoni festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

being formed round which the spectators seated themselves, a bunch of cedar twigs was placed on a flat stone and set on fire, and while two or three men vigorously blew up the flame, the Dainyal with a cloth over her head inhaled the thick pungent smoke which curled round her head, while the music played softly. In a few minutes she became violently agitated, her hands were convulsively clasped over her head, and her whole body was shaken with uncontrollable muscular motion, till, dashing the burning branches aside, she fell prostrate at the feet of the musicians, grasping the drum with her hands, and violently throwing her head backwards and forwards in a way that threatened dislocation. At length, overcome by the violence of her exertions, she fell apparently senseless on the ground. The spectators shouted long and loud at this triumphant manifestation of the fairy's presence, and the music played its loudest. Then the second Dainyal entered the circle, and in a few minutes was also lying motionless. The music now changed to a harsh cadence, and soon one, and then the other, rose and staggered round the circle in a rude attempt at stepping in time to the music. With their long hair floating loose, half-closed eyes, drunk with the fumes of the cedar smoke, and occasionally coming into collision, they formed a most weird and somewhat painful spectacle, while the shouts of the spectators rose and fell at each uncouth gesture, varied by shrill whistles that would have done credit to the gallery of a popular London theatre. The violent exertion soon produced fatigue, while the worst effects of the cedar smoke seemed to disappear and the prophesying began. While the music played softly, the two witches reduced their movements to a sort of aimless walk round the circle, with fixed and vacant gaze, occasionally one would stop and place her head close to the flutes or the drum as if listening to a language that others could not hear, and then again resume the weary round. Sometimes, during one of these pauses, one would, after listening, raise a shrill chaunt which was attentively listened to by the musicians, and after being repeated once or twice was caught up by them and loudly chaunted to the audience, while murmurs of surprise or congratulation ran round the circle.

This, varied with intervals of leaping and dancing which seemed to excite both themselves and the spectators to the highest pitch, lasted for about an hour, when the palpable exhaustion of the Dainyals made it necessary to close the meeting. A man going into the circle gave a back, as at

leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* 

is still practised in some parts of the Punjab.

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

on travellers. On one occasion that came to my knowledge, it was ascertained that a Goojur travelling through Darel had a small packet in his waist—band which was supposed to contain gold-dust. Two men waylaid him, and shot him down at a narrow place in the road. On opening the packet it was found to contain snuff.

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yeshkun nomenclature is great. Of the Shin names a great number have the suffix of Sing, which is retained in spite of the conversion of the people to Mahommedanism. These names are never found among the purely Boorish population of Hunza and Nager, but it is to be noted that the suffix Sing is found among the earlier Makpon Kings of Iskardo. The Yeshkun names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next born a mean name, such as, "the unclean," "old rags," in order to avert misfortune.

# SHIN NAMES.

## Men

	wien.				
Moosing. Kummoosing. Melsing. Demsing. Hinnasing.	Hubba Sing. Gissing. Chumar Sing. Boonyal Sing. Gelsing.	Ram Sing. Poonyar Sing. Singoo. Dingoo.			
Women.					
Sheli Bai. Shubibi.	Sookoomull. Bibi.	Rozi Bai. Shermull.			

Shoosha Bai.

#### YESHKUN NAMES.

Bai.

per.
<b>9</b> 10

# CHAPTER VIII.

#### FESTIVALS.

In spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shiné baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

different places.

The first festival is that of Nôs, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. name Nos means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter. The next morning, two hours before day-light, the Taleni2 celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

A similar process of storing meat is practised in Cabul.
2 Taleni is the name given to a bundle of strips of wood bound together and used as a torch.

This festival is celebrated in Yassin, Ponyal, Gilgit, Hunza, Nager, Astor, and Gor. In Hunza and Nager the bonfire portion is called Tum shelling, "tree-scattering," and in Astor, Lomi. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of Dushti, without the bonfires, as also in Chilas and Darel, where it is called Daiko. In the villages of the tract of valley between Ponyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nos festival, and a sort of demonstration is made against the neighbouring Kho and Woorshik communities. makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Woorshiki in the village on that day is beaten and ill-treated.

The next festival is the Bazono, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Doms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Hunza and Nager the ceremony of the sheep sacrifice is performed at the same

time as the Thumer Bopow mentioned further on.

Bazono literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This

festival is peculiar to Gilgit.

After the Bazono was a festival called Aiboi, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of plumcake, called Jutchbut, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees, such as traders and travellers, were put under surveillance. The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then bound to follow him, one by one. The Wuzeers and members of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wuzeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wuzeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wuzeer's party were defeated, every man had to give a present to the Ra. parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dainyals.

This curious festival, which was said to mark the time for pruning vines and the first budding of the apricot trees, was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,1 and forced women to remain in greater seclusion. A trace of it still exists in Ponyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Next to the Aiboi came the Ganoni feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of day-light for the preceding ten days is spent in dancing on the Shawaran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the Ganoni would provoke ill-luck and misfortune. The festival is observed in Sirikol and Wakhan; in the latter place it is called Shagit. In Chitral it is called Phindik. The tribes in Torwal, Bushkar, and in the Indus Valley below Sazin do not observe it.

The next festival is the *Domenika*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "mool" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitral this festival is called *Fustundikaik*, "devil-driving."

The last festival in the year, and the most important of all, is the Chili, which formerly celebrated the worship of the Chili tree (Juniperus excelsa), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called the Ra's day, the second the people's day. The evening before the first day a procession goes to the Ra's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred chili tree. A large bonfire of the sacred cedar wood is lighted, and the quantity of wheat to be used in the next

day's sowing is held over the smoke. The rest is ground and made into a large cake about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Yerfah cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is. After this the Râtch Mooger, or, "the Ra's he-goat," is taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Boormuss, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the Yoodeni durrung, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the Yoodeni-ai, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinked on the

fairy's drum, and the carcase is given to the Dom musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marskman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be

expected.

In Hunza and Nager this festival is called Thumer Bopow, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yassin and Chitral, where it is called Binisik, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yassin and Chitral having never identified themselves with their humbler subjects. In Yassin the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mihter. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried out and scattered round the house. Then the goodman starts for his ploughing, but returning clambers up to his house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ass into the house, giving occasion for much fun and joking, after which the ass is sprinkled with flour and driven out again.

I think there can be little doubt that in this festival we see a relic of the Hindoo Dussehra. A native gentleman has obliged me with the following note on the subject:—

"The chief Hindoo festival connected with agriculture was Dussehra, the 10th day of Asru Sukla, when the previous nine days have been spent in worshipping the goddess Doorga, barley being sown near the place of worship it is given to the Raja by the Brahmins as an emblem of success, and after that the sowing of spring crops commences. The Raja going through the form of ploughing and sowing was, in ancient days, considered to take away the sin which tilling land is supposed to convey, and the Raja being the master of the land must take the first and principal part in the operation before his subjects would consent to plough. I can find only one instance of the Raja being obliged to plough in person. It is in the Ramayana. Raja Janak, the father of Sita, the wife of Rama, when there was a drought of twelve years in his kingdom, was solicited by the people and Brahmins to plough in person. He did plough, and there was plenty of rain, and Sita was born."

The ceremonial of the cedar worship in Gilgit was as follows:—

For three days previously, three chosen unmarried youths underwent daily washing and purification. On the fourth day they started for the mountain, provided with wine, oil, bread, and fruit of every kind. Having found a suitable tree they chose a branch, on which the wine and oil were sprinkled, while the bread and fruit were eaten as a sacrificial feast. The branch was then cut off and carried to the village. At its entrance the party were met by all the people in holiday attire and conducted to the appointed place with music and rejoicing, where the branch of cedar was placed on a large stone by the side of running water. A goat was then sacrificed, its blood poured over the cedar branch, and a wild dance took place, in which weapons were brandished about, and the head of the slaughtered goat was borne aloft, after which it was set up as a mark for arrows and bullet-practice. Every good shot was rewarded with a gourd full of wine and some of the flesh of the goat. When the flesh was finished, the bones were thrown into the stream, and a general ablution took place, after which every man went to his house, taking with him a spray of the cedar. On arrival at his house he found the door shut in his face, and on his knocking for admission, his wife asked, "What have you brought?" to which he answered, "If you want children, I have brought them to you; if you want food, I have brought it; if you want cattle, I have brought them; whatever you want, I have it." The door was then opened and he entered with his cedar spray. The wife

then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus :- "Ai Shiri Bagerthum, son of the fairies, you have come from far!" Shiri Bagerthum, "the dreadful king," being the form of address to the cedar when praying for wants to be ful-The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. cording to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:-

Dread Fairy King, I sacrifice before you, How nobly do you stand! you have filled up my house, You have brought me a wife when I had not one, Instead of daughters you have given me sons. You have shown me the ways of right, You have given me many children, You have made me like the mountain, I have brought the family of the mountain tops, I have gone to Sargin Gilit, That I might see the people. You slay many wild goats, You with the gun on your shoulder, Oh you with the sword in your hand! Oh you riding upon a horse! Oh you clothed in a fine robe! Dread king, I will slay you a ram. Oh you that have come from the mountain, I will rub your feet with butter. Oh you that have come from below, I will anoint you with oil. I have been to the wide plain, They have slain you a fine he-goat, A ram has been slain, I have honoured you to-day, To-morrow you will depart. Go, dread Fairy King, I salute you, You have given me prosperity, How shall I let you depart!

The Chili stone is still to be seen at the entrance of every Shin village.

# CHAPTER IX.

### PAST AND PRESENT RELIGIONS.

MR. DREW has shown that the stricter observance of Mahommedan customs in Gilgit dates from a very recent period, and though the tenets of Islam, owing to local circumstances, have taken firmer root in some valleys of Dardistan than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

The Oxus Valley having been the cradle of the religion of Zoroaster, the valleys south of the Hindoo Koosh are not likely to have escaped its influence. In Wakhan there are many towers and structures which are still ascribed to the worshippers of fire, and the tradition of this worship still lingers in Yassin. The secluded easily defensible valleys of Yassin and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith, that fireworship probably existed in them long after it had been driven out of neighbouring, more accessible, valleys. In the "Taleni" portion of the Nôs festival, of which mention has already been made, we probably see the last surviving relic of Magian worship in these countries.

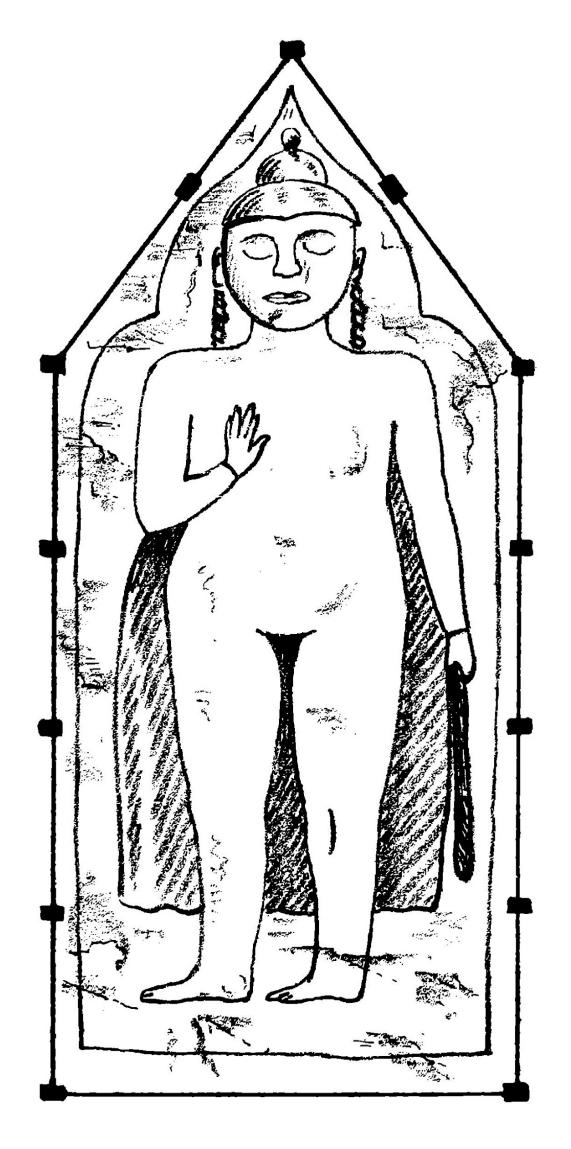
Richardson, in his Dissertation, says, speaking of the

ancient fire-worshippers-

"In December, on the shortest night of the year, was the anniversary of the great festival of fire, called Shub Sadah (شب ساده), when their temples were illuminated, and large piles of fire blazed all over the kingdom; round which the people entertained themselves all night with choral dances, and various amusements peculiar to the season."

He also says that the festival was instituted to commemorate a popular tradition—

"In the time of King Hushang (about 860 years before the Christian era) a monstrous dragon infesting the country, the king himself attacked him with stones, when one of them falling with prodigious force upon



ROCK-CUT FIGURE OF BUDDHA NEAR GILGIT.

another, struck fire, set the herbage and surrounding trees in a blaze, and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Taleni festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddutt devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddutt it is represented that his life could not resist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Taleni.

Later, when Buddhism was the prevailing religion on both sides of the Hindoo Koosh, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor, not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

<sup>1</sup> Nowpoor would appear to have been formerly the more important place of the two. Its ancient name was Amsar.

the form of a pentagon, within which the figure has been cut in intaglio. The face is exactly as represented on well-known figures of Buddha, with ear ornaments and head-dress, thick compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants

of the country.

Were it not for the difference in size, I should be inclined to regard this as the figure of Buddha mentioned by the Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

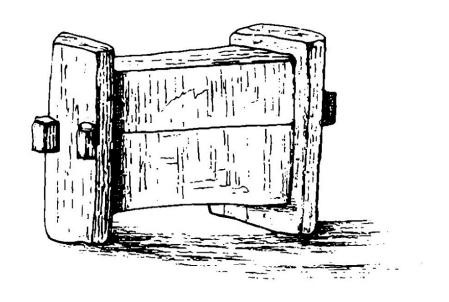
course of the Indus from Leh to Darel; but the narrative shows that the great mountain range was not crossed till after leaving Kiech-ha, which must therefore have been on the north side of the mountains. Also it is scarcely possible that the travellers should have journeyed for a month along the bank of Indus, from Leh to Darel, without making mention of the river, and the first mention of it is not made till after passing To-li. Moreover, the route down the Indus Valley from Leh would necessitate frequent crossings and recrossings of the river, which would scarcely have escaped mention, and is so difficult, even in the present day, as to be only accessible to practised mountaineers, so it is not likely to have ever been used by ordinary travellers. Hian passed through Leh on his way to India, he would naturally have continued by the route in present use through Cashmere, which he certainly did not visit. Beal identifies Kiech-ha with Karchoo, which has lately been re-discovered by Shaw; but the elevation of Karchoo is not sufficient to justify the statement that no grain except corn ever ripened there, or to procure for the inhabitants the title of "Men of the snowy mountains." Beal identifies Tsu-ho with Yarkund, while Cunningham, following Klaproth, would identify it with Cogiar. The balance of evidence is certainly in favour of Beal's view. Cogiar has not advantages sufficient ever to have made it so important a place as Tsu-ho seems to have been, and it is situated immediately at the foot of the mountains, which would be entered by the travellers on the first march after leaving the place. But the narrative states that they did not enter the mountains till four days after leaving Tsu-ho, and this would correspond well with the position of Yarkund. The twenty-five days occupied by the travellers on the road between Khoten and Yarkund gives a fair idea of their general rate of march. I should be disposed to identify Kiech-ha either with Sirikol, which in spite of its elevation was certainly an important place in those days, or with Raskum, which, though now deserted, is said to have once been the centre of a flourishing community. Each of these places would answer fairly well to Kiechha. The distances, however, judging by the number of days taken by the travellers, agree best with Sirikol, in which, therefore, I would recognise Kiech-ha. From Yarkund the travellers must have reached Sirikol by the Koosherab route, and the Yu-hwui must have been nomad tribes, answering to the Kirghiz of the present day. From Sirikol FahHian and his companions must have travelled either through Hunza down to Gilgit, and so on to Darel, or, more probably, across the Pamir, which would account for the mention of their route proceeding westward from Sirikol, and into the Gilgit Valley by the Durkot Pass, as suggested by Beal. From the Gilgit Valley they would naturally take the route to Darel up the Kergah Valley, at the mouth of which is the rock figure in question. This would certainly have been their most direct route to the Punjab. Striking the Indus (Sin-to) at the mouth of the Darel Valley, they must have followed the course of the river for several days, and reached Swat (Su-ho-to) by one of the lateral routes, such as that by Ghorbund.

Whether or not this be the actual figure mentioned by Fah-Hian, his account enables the date of the introduction of Buddhism into these valleys to be approximately fixed at about 150 B. C., or three hundred years after the Nirvana of Buddha.

The account now given of the figure is, that in ancient times a Deonee, or female demon who preyed on men, lived in the ravine, from which she sallied forth to seize passers-by; her custom being to devour only half of her prey, that is, if she seized two men, she devoured one and left the other; if she seized one, she only ate half of her victim. One day a holy man arrived who undertook to free the country of the demon. The Deonee sallied out as usual to seize him, but by the power of the holy man was turned into stone, and fixed to the rock. Being soon after desirous of leaving the country, the holy man told the people that, to ensure the continuance of the spell by which the demon had been rendered powerless, it was necessary that at his death he should be buried at the foot of the rock, and stringently charged them to be careful to bring back his body for the purpose from whatever place in which he might chance to die.

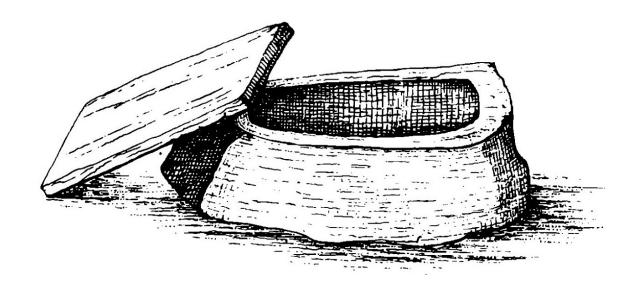
The people of Gilgit, according to the account of their descendants, took a very practical view of the case. They said that they could not be at the trouble of searching for, and bringing back, his body from any distant place he might chance to die in, with the risk of the demon being restored to life in case of failure, so they chopped off his head there and then, and buried him as directed. At the foot of the rock is a tomb which is pointed out as that of the unlucky saint.

Buddhism was no doubt the religion of the country at the time of the Shin invasion. There seem, however, to be



16 Inches high.

- 11 Inches long.
  - 9 Inches broad



14 Inches long.

- 8 Inches broad.
- 5½ Inches deep outside.

# COFFINS

good grounds for supposing that the religion of the Shins

was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké, i.e., "cow-people," being conferred on them by their neighbours, who apply the term to all the Shinaspeaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangariké is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Châni, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangariks, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of Sing to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned Seo (Siva, or Mahadeo), Shogram (Siva's village), Shogoor (Siva's priest), and Swami. In the Hunza and Nager genealogies we find the names of Lullithum (the beautiful Thum), Hurrithum, and Bookhatthum, and one of the last independent Ras of Gilgit, Suleiman Khan, is best known by the name of Gowrithum.3

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hanu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

<sup>&</sup>lt;sup>1</sup> From Huri, a name for Mahadeo.

<sup>&</sup>lt;sup>2</sup> Probably a corruption of Mookhatthum, referring to Mookhat "the final transmigration."

<sup>3</sup> From Gowri, the wife of Mahadeo.

fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with

the smoke, which is of a particularly pungent nature.

The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.1 It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Muglee,<sup>2</sup> tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to per-

secution.

The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,<sup>3</sup> at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

Henderson's Lahore to Yarkund, page 51.
The common uneducated pronunciation.

The meaning of the name is perhaps "Given by Sri Buddha. -Sri Buddha Datta.

their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1315 and 1326. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapolor about a century later.1 According to one tradition Azor came from Iskardo, and in the genealogy of the Makpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nager. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."2 But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

<sup>1</sup> Cunningham's Ladakh.

<sup>&</sup>lt;sup>2</sup> Erskine's Memoirs of Baber, page 140.

a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become ex-

tinct in the present day.

The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a looser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Maulais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soomma, a secluded village in Yassin, the people, though professed Mussulmans, still make offerings to the god Shaitum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Maulais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nager the entire population are Shiahs of the orthodox type, and so are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole

population are Maulais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred. Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons,

and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of resi-For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Aboo Mahommed Hussain, however, writing in the Zubdat-ool-akhbar, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, who were first known as Ismailyas,1 in Egypt in the year A.H. 299. His followers recognised him as the twelfth Imam, and quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Aboo Yezid, a Moolla who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-oo-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan, A.H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus Valley belong to the sect of assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from Mulhed, "an infidel," the name given to the sect in old

times.

<sup>1</sup> So named from Ismail, son of Imam Jaffer.

The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and

those only men of no education.

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. can be performed by any man whose beard is white. ing himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is changed yearly in accordance with instructions from their spiritual head.

The following is a favourite poem recited in praise of

the Imam-i-zeman:—

### HELP! OH ALI.

Oh amulet of life, thou glory, Sahib-i-zeman, Speak thy praise incessantly,

Sahib-i-zeman.

Sultan of both worlds from east to west, All kings are beggars compared to you,

Sahib-i-zeman.

The sun of heaven shines by your beauty, Sun and moon by your light,

Sahib-i-zeman.

When shall peace be from evil and strife of Dejjal, Except it be your pleasure,

Sahib-i-zeman.

I hope that my heart may be lighted up One day under the dust of your feet,

Sahib-i-zeman.

There will be a day with my last breath, I shall speak your praises,

Sahib-i-zeman.

It is time that the sound of your trumpet Be heard through the world,

Sahib-i-zeman.

From Kaf to Kaf take the whole world In your world-conquering hand,

Sahib-i-zeman.

The time is come for the faithful to gird Their loins and follow you,

Sahib-i-zeman.

Jesus will come down from the fourth heaven To imitate you,

Sahib-i-zeman.

Nobody will worship or pay respect to God Without worshipping also you,

Sahib-i-zeman.

Others go their own way But I am faithful to you,

Sahib-i-zeman.

I, Suleem, the distracted in mind, Have seized the skirts of your bounty, Sahib-i-zeman.

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a vid media between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

Syud Mahommed Noor Buksh, a native of Samarcand, resided for some time in Baltistan on his way to Hindostan. was succeeded by Syud Shums-oo-deen Iraki, the disciple of Shah Kasim Faiz Buksh, who was the son of Syud Mahommed Noor Buksh, and he tried to convert the Baltis to Shiah tenets. Only partially succeeding, he planned to gain his object by fraud. He drew up the book which afterwards became the foundation of the Noor Buksh sect, and secretly placed it under the bark of a tree. At the end of a year, when the tree had assumed a natural appearance, he announced that Syud Noor Buksh had appeared to him in a dream and directed him to cut down and search a certain tree, and that by this means of reconciling all doubts would be found. So miraculous a thing as a book imbedded in a tree proved sufficient to convince the most unbelieving, and those who had before refused to adopt Shiah tenets, hastened to enroll themselves as members of the new sect.

Such is the account of the origin of the sect now given in Baltistan. Other accounts differ somewhat. According to the Zuffer Namah—

"In the reign of Futteh Shah, King of Cashmere, one Shums-oo-deen arrived from Irak, and began to disseminate doctrines different from those of any other sect. His followers assumed the title of Noor Buksh (Illuminati), but the holy men of the Mahommedan faith succeeded in putting down these sectarians. The King of Little Thibet, contiguous to Cashmere, is so prejudiced in favour of Shiahs, that he allows no man of any other faith to enter his towns. The tribe of Chuk in Cashmere contends that Meer Shums-oo deen of Irak was a Shiah, and that he converted many thousands of people, after which he was crowned in the name of the twelve Imams; and that the Ahowita, the book containing the tenets of the Noor Buksh religion, is not the composition of that venerable personage, but the production of some ignorant infidel."

# Ferishta writes-

"About this time (A.D. 1496) one Meer Shums-oo-deen, a disciple of Shah Kasim Anwur, the son of Syud Mahomed Noor Buksh, arrived in Kashmir from Irak. Futteh Khan made over to this holy personage all the confiscated lands which had lately fallen to the Crown; and his disciples went forth destroying the temples of the idolaters, in which they met with the support of the Government, so that no one dared to oppose them. In a short time many of the Cashmeris, particularly those of the tribe of Chuk, became converts to the Noor Buksh tenets."

The book, which is written in Arabic, is called the Fikr Ahwat. The distinctive religious forms to which both Shiah and Soonee attach so much importance are mixed together

Brigg's Mahommedan Power in India.

in a strange medley. In winter the Noor Bukshis pray with folded arms, like the Soonnees, in summer with the hands hanging down like the Shiahs. Like the Soonnees they pray together and observe Friday prayers, but they do not wash their feet before praying, and only perform the "masak" like Shiahs. In doctrine they give the first place to the Prophet and the second to Ali, but they observe the Mohurrum mourning for the martyred sons of Ali. From the Mohurrum observances arises one of their chief causes of quarrel with the Shiahs. The Noor Bukshis maintain that the mourning should take place in the musjids, which the Shiahs do not allow to be proper, and occasional disturbances are the result. The Noor Buksh call to prayers is Ali yun Wali Ullah instead of the Ali yun Wasir Russool Allah of the Shiahs.

Vigne mentions the sect under the name of Keluncheh, and states that at some time about the middle of the 18th century, they temporarily usurped the throne of Iskardo. A few of the sect are now to be found in Kishtwar, to which place they were deported by Golab Sing when he conquered Baltistan.

The graves of Meer Mooktar and Meer Yahya, sons of Shums-oo-deen, are still to be seen in Kiris and Shigar, and it is probable that the complete establishment of the Noor Buksh tenets in Baltistan is to a great degree due to them.

### CHAPTER X.

### THE SIAH POSH.

**QETWEEN** Chitral, Afghanistan, and the Hindoo Koosh. the maps show a large tract of unknown country under the name of Kaffiristan, concerning whose inhabitants the wildest conjectures have been formed. The fact that while surrounded on all sides by fanatical Mahommedans, with whom they are in a chronic state of war, they have been able in spite of all attacks to preserve both their independence and their faith intact, and that their customs and traditions, which differ from those of their neighbours, furnish some grounds for the assumption that they at one time enjoyed a higher state of civilisation than they do at present, has been sufficient to stimulate the curiosity of travellers and ethnologists. tures have been hazarded that the Siah Posh people are of Greek descent, while a recent Russian author has confidently asserted that they are incontestibly of Slav origin, and the natural subjects of the Czar. A closer acquaintance with them will probably show that their relationship with neighbouring tribes is not so distant as either of these two theories would make out.

During my visit to Chitral, in 1878, two deputations of Siah Posh tribes came to meet me and invited me into their country; an invitation of which I was unfortunately unable to avail myself. Besides the opportunities then afforded me of seeing some of these interesting people, I have frequently conversed with men who have visited different parts of Kaffiristan. So far from the Siah Posh being one people, as is ordinarily supposed, they are in fact composed of a number of tribes speaking a diversity of languages and dialects, who, though undoubtedly of cognate origin, recognize no common tie among themselves. Their manners and customs, and their form of religion, are generally similar; but many of the tribes are unable to converse with each other, and they carry on an unceasing and deadly intertribal warfare, compared with which

their encounters with their Mussulman neighbours are desultory and harmless. There can be little doubt that they are a number of Aryan tribes who, from the force of circumstances, are living now in the same primitive state that they probably enjoyed long before the commencement of the Christian era.

As far as can be ascertained, they are separable into three main tribes, conforming to the natural divisions of the country. These are—(I) the Rumgalis, or Lumgalis, who inhabit the upper parts of the valleys which run down from the Hindoo Koosh in a south-westerly direction, where they come into contact with the Afghans of Cabul. This tribe also extends, apparently, to the north side of the mountains. of Lughman are probably of this stock converted to Islam in comparatively recent times. (II) The Waigalis, who inhabit the valleys extending south-east from the Hindoo Koosh, which join the Kooner Valley at Chaghan Serai; and (III) the Bushgalis, who inhabit the valleys extending from further north in a south-south-easterly direction, and joining the Kooner Valley at Birkot. These, again, are sub-divided into smaller clans, of which the Waigalis alone furnish eighteen. In the Darah-i-Noor and other valleys joining that of Kooner from the north below Chaghan Serai, are portions of the Waigali tribe who have been recently converted to Islam. Many of these still retain the distinctive black garments.

Besides these main tribes, there are several broken or detached clans, such as the Kalashis, who are subject to Chitral, but are claimed by the Bushgalis as their slaves, and the Kittigalis or Wirigalis, a small tribe who dwell either on the north side of the Hindoo Koosh, or in the northernmost part of the Wai country on the south side, and are subject to Munjan, a small mountain state of the Oxus Valley, concerning which less is known than of the Siah Posh themselves. This last clan is called Sufeid Posh, from their wearing white garments, and the race is said to be very small.

The principal tribe of the Bushgali country is divided into Kamoz (Upper Kam) and Kamtoz (Lower Kam). The termination gal means "country" in the Bushgali tongue, and is apparently the same as we find in Doongagali, Nuttiagali, and other well-known galis, near Murree. The Siah Posh employ these names amongst themselves when speaking of a tribe as the people inhabiting such and such a country, and employ the clan names when closer specification is necessary, but there is no recognised term known amongst them to dis-

tinguish the Kaffirs collectively, as opposed to their Mussulman neighbours. When pushed to use some such distinctive term, the only one they employ is "Kappra," which is only a corruption of the abusive name given them by Mahommedans. They include in the term all who shave the head in Siah Posh fashion, but not those who have turned Mussulman.

In feature they are pure Aryans of a high type, and I was much struck by the amiable looks and finely-chiselled features of a grey-headed Siah Posh Chief, whose acquaintance I made. His appearance, however, contrasted strangely with his language, while he pleaded his unwillingness to part with his dagger on account of the unusual number of enemies (upwards of forty) whom he had despatched with it. The men are well-made, muscular fellows, but incorrigibly lazy. War and hunting are regarded as the only legitimate occupations for a man, and almost the whole work of agriculture is done by women, who are even yoked alongside of oxen to the plough; for this purpose they have yokes specially constructed. They differ considerably in complexion, some of those living at high elevations being very fair. This seems to be especially the case with those living on the higher slopes of the Hindoo Koosh to the westward, who consequently go by the name of Red Kaffirs. The black garments which have given a distinctive name to the race, apparently differ in different tribes. Those on the Cabul side wear entire goatskins with the hair on. The Bushgalis wear tunics, with sleeves not reaching to the elbow, of woven black goat's hair reaching nearly to the knee, gathered in at the waist with a leather belt, from which hangs a dagger, and with a broad red edging along the bottom. The Kalash Kaffirs wear similar tunics, but they are gradually adopting coarse cotton garments, the material of which is brought by pedlers from Peshawur. The Waigalis of the Darah-i-noor and other valleys south of Chigan Serai are said to have entirely adopted cotton clothes, though some of the recent converts to Islam still adhere to the black garments. On their feet they wear rude sandals made of the skin of the wild goat, with a tuft of hair on the instep as a decoration. The women wear long sack-like garments of black woven goat's hair, with long loose sleeves, reaching to the ankles, and gathered in loosely at the waist, with a coloured cotton scarf tightly bound over the shoulders.

The men shave the whole of the head, except a circular patch of about 3 inches in diameter on the crown, where the

hair is allowed to grow long and hangs down behind, often to the waist. They never wear any head-covering. The women wear their hair plaited in a number of thin long plaits, which are coiled away under the head-dress, one plait being exactly over the middle of the forehead. The Bushgali women wear a curious head-dress, consisting of a sort of black cap with lappets, and two horns about a foot long, made of wood wrapped round with black cloth and fixed to the cap. This curious fashion does not seem to have been always confined to these tribes, or it may be that they were more widely spread than at present. The Chinese traveller Sung-Yun writing in about 520 A.D. of the Ye-tha, who must have been the people of Sirikol or Hunza, says—

"The ladies cover their heads, using horns, from which hang down veils all round."

Hwen Thsang, who travelled through Badakhshan about 630 A.D., in writing of Himatala, which name he applies apparently to the country about Kundooz, says—

"Les femmes mariées portent sur leur bonnet une corne haute d'environ trois pieds, garnie en avant de deux pointes qui désignent le père et la mère du mari; celle d'en haute se rapporte au père et celle d'en bas à la mère. Si l'un des deux meurt avant l'autre, on retranche la pointe qui le désignait; mais lorsque le beau-père et la belle-mère sont morts, on supprime complètement ce genre de bonnet."<sup>2</sup>

The Kalash women do not wear this head-dress, but simply wear on their heads a sort of broad cap thickly covered with cowrie shells, with lappets which hang down behind, not unlike the head-dresses of the Tartar women in Ladakh.

The intercourse between the Siah Posh and their Mussulman neighbours is not so restricted, at least on the eastern side, as is generally supposed. Though any stranger entering their country without warning is certain to be attacked, they receive visitors freely when passed into the country by one of themselves. In this way pedlers with cheap wares from Peshawur penetrate into the country and dispose of their goods, and I have been told by several persons that they have visited the country for sport and to enjoy the hospitality for which the Siah Posh are famous. Treachery under such circumstances is unknown.

The valleys on the eastern side are described as thickly wooded and very fertile. The Siah Posh breeds of hounds, cattle, sheep, and fowls, and all their agricultural products, are

Beal's Travels of Buddhist Pilgrims.

<sup>&</sup>lt;sup>2</sup> Histoire de la vie de Hiouen-Thsang, par Stanislas Julien.

celebrated for their fine quality, and are much sought after by their neighbours. The cattle, which in appearance and size compare favourably with English breeds, are parti-coloured, with large humps. Those in the neighbouring valleys are small and humpless. Their houses, which generally consist of more than one story, are remarkable both inside and out for neatness and cleanness. These characteristics, however, are not shared by the Kalash Kaffirs, who are a very degraded race. Villages of sufficient importance are surrounded by timber stockades about 10 feet in height, but forts are unknown. The well-known practice of the Siah Posh of using stools to sit upon, instead of seating themselves on the ground, is perhaps the most curious point of distinction between them and other Asiatic races. The arms of the Siah Posh warrior are bow and arrows, battleaxe and dagger. The bows are small and weak, made of wood, and about 41/2 feet long, far less powerful weapons than the horn bows of Hunza and Nager. It is said that they discarded horn bows some twenty years ago on account of their liability to break unexpectedly. The arrows are of reed with heavy iron heads, hardly 2 feet long. They are carried in a leather quiver slung at the back. Notwithstanding their feeble appearance, I have seen practice made with them up to sixty yards with considerable force and accuracy. The daggers are of capital workmanship, with deep double cross, handles of iron, ornamented with brass studs, carried in a triangular iron sheath hung from the girdle. Battle-axes are beginning to give place to swords, and do not appear at any time to have been favourite weapons. Matchlocks of rude make are now beginning to come into use. Each clan manages its own affairs regardless of its neighbours, and is directed by the elders of villages, who are styled Jusht. This is apparently the same title as the Jushtero of the Shinkari republics.

There seem to be grounds for supposing that the religion of the Siah Posh is a crude form of the ancient Vedic. One Supreme Being is worshipped under the name of Imbra, and next to Imbra in importance is the Prophet Mani. He is called the son of Imbra, and once lived on earth, and he mediates with Imbra on behalf of men. Stones are set up as emblems of Imbra, but carved idols are not used. These two names cannot but suggest the Indra and Manu of the Brahmins. Below them in rank are a whole host of deities, whose number is stated at 18,000, evidently an arbitrary number. Some of these have particular functions, as in Greek

mythology, but they are acknowledged to have once been mortals, who were deified after death. First in importance is Gej, who is spoken of as a great chief who fought with the Prophet Ali and commenced the feud between the Siah Posh and the Mahommedans, which has continued ever since. Next comes Bagej, the god of rivers, who also has power over flocks and herds. Sacrifices to Bagej are made by the waterside, and the heads of the victims after being burnt with fire are thrown into the stream. Of the others, the most important are Proozi, Dooji, Poorateh (Parbati?), Arum, Marer, Disni, Kroomai, Saranji, and Witr. It is probable that the names of these inferior deities differ among the different tribes, and many of them must be tribal heroes only recognised by particular tribes.

To all the deities cows are sacrificed, and cedar branches are burned; on all occasions of slaughtering an animal for food the name of some deity is invoked, and sacrificial ceremonies are observed. The mode of sacrifice was shown to me by the Bushgalis, who killed a goat for the purpose. small fire is lighted, and a number of cedar branches prepared. The officiating priest bares his feet, while one of his attendants holds a bowl of water with a piece of butter in it. The priest, after washing his hands, sprinkles water on the animal and on the fire, muttering some words of invocation. Then taking a branch of cedar he places it on the fire. He then sprinkles the animal several times with water, uttering each time the word "sooch," to which the by-standers answer "hêmach." This is repeated till the animal shakes itself, which is the sign of its having been accepted by the deity. this, water is thrown into the animal's ear, which speedily has the desired effect. Then all join in the cry "sooch hêmach" several times, and the cedar branches are placed on the fire, on which also butter is thrown; after this the animal is thrown down and its throat is cut. The priest catches some of the blood in his hand and sprinkles it on the fire, the head of the animal is severed and placed on the fire for a few moments, and the ceremony ends.1

The tradition of the Siah Posh concerning their origin is that they are descended from one of three brothers, two of whom became Mahommedans, while the third, their progenitor, refused to do so. This may show that they recognise them-

<sup>1</sup> It was not till after carefully noting this procedure that I read the excellent account of the Siah Posh mode of sacrifice in Elphinstone's Cabul. There is a slight difference in some of the details recorded.

selves to be of cognate origin with their Mussulman neighbours. They say that the name of this progenitor was Koorshye, which has helped to spread the idea among Mahommedans that they are of the Arab tribe of Koresh, and has probably led western writers to seek some connection between the Siah Posh and the Greeks who followed the conqueror of Bactria. Neither theory seems to rest on any adequate foundations. The Siah Posh traditions, however, point to their having been driven into their present narrow limits from a much wider extent of country than they now occupy, and they say that the art of writing was once known among them. There seems to be no doubt that the Kalash tribe of the Siah Posh once occupied the south part of the Kashkar Valley about Asmar, and the upper part as far as the junction of the Moolkho Valley.

Up to the present no forcible entrance into the Siah Posh country has been made through either of the great valleys which join the Kooner, owing to the tangled thickets which cover the junctions and materially assist the defenders. Owing to the same cause solitary travellers and traders run some risk in passing these places. Some twenty years ago a large party of Afghans from Asmar made a sudden raid and surprised several villages, but they were waylaid on their return and cut off almost to a man. Within the last twenty years, part of the Kamoz clan of the Bushgalis has become tributary to the Chitral ruler, whose forces find an entrance through the Kalash country from Bimboret over a steep pass, and periodical raids, together with interference invited by the clan in their internal quarrels, have led to their acknowledging Chitral supremacy. They now pay an annual tribute of several hundredweights of butter and honey, of which latter their country is said to produce enormous quantities, besides cattle, female slaves, silver cups and necklaces, and a great quantity of woollen blankets. Their chief village is called Bragamatal, meaning "the houses on the hill," but by the Chitralis it is called Luddeh, or "the great village."

The Kalash Kaffirs are entirely subject to Chitral, and have been so apparently for some time. They were formerly subject to the Bushgalis, who still speak of them as their slaves. A Kam Kaffir, on his way to Chitral, walks into a Kalash village and claims to have his wants satisfied without fear of refusal or opposition. Half of the Kalash are now Mahommedans, but there seems to be no attempt at forcible conversion. They refuse to eat domestic fowls or their eggs,

both of which they regard as unclean, nor will they touch beef, cow's milk, or butter made from it. These prejudices are not

shared by other Siah Posh tribes.

There is also a small slave population existing among the Bushgalis, who speak their language and seem to differ from them in no respect except in social position. They are called Patsas, and are probably descendants of captives taken from other tribes in war. They bear arms, and identify themselves in every way with their masters in all contests with external enemies. They are distinguished by their tunics having no sleeves, very narrow edgings, and a coloured badge sown on to the back. Their women are not allowed to wear the

head-dress with horns, like the other Bushgali women.

The Siah Posh are exceedingly fond of dancing, but their mode differs considerably from that of the tribes to the eastward. Instead of only one or two performers, everybody present, women as well as men, join in the dance together. A village dance was held before me—a wild and strange exhibition—the men brandished axes, clubs, and guns which they fired off at intervals, amidst a chorus of whoops and shrill At times the whole would lock arms by pairs and revolve backwards and forwards in a grotesque waltz, or following in order wind round and round in figures of 8. Sometimes all would break off and dance singly, setting first to one and then to another in a sort of wild jig, or, forming in lines with locked arms, advance and retreat in steps like the Koles of Chota Nagpore. The music consisted of two drums and a feeble flute made of bamboo. On the death of a man, his corpse is carried round the village in procession for several days before being finally disposed of, the attendants dancing around According to some accounts polygamy is not practised, but the balance of evidence tends to show that each man is allowed to have as many wives as he can maintain, and four or five is not an uncommon number. The women are very immoral, and marital jealousy is satisfied with a slight fine. On discovering his wife's infidelity, a Siah Posh contents himself with giving her a few blows and taking in compensation something of small value, such as a turban, or a robe, from the male offender, should he be a stranger; if he is one of the tribe, he has generally to give a cow as compensation. Female children are freely sold by their fathers to their Mussulman neighbours, and the Chitral ruler receives an annual tribute of children of both sexes.

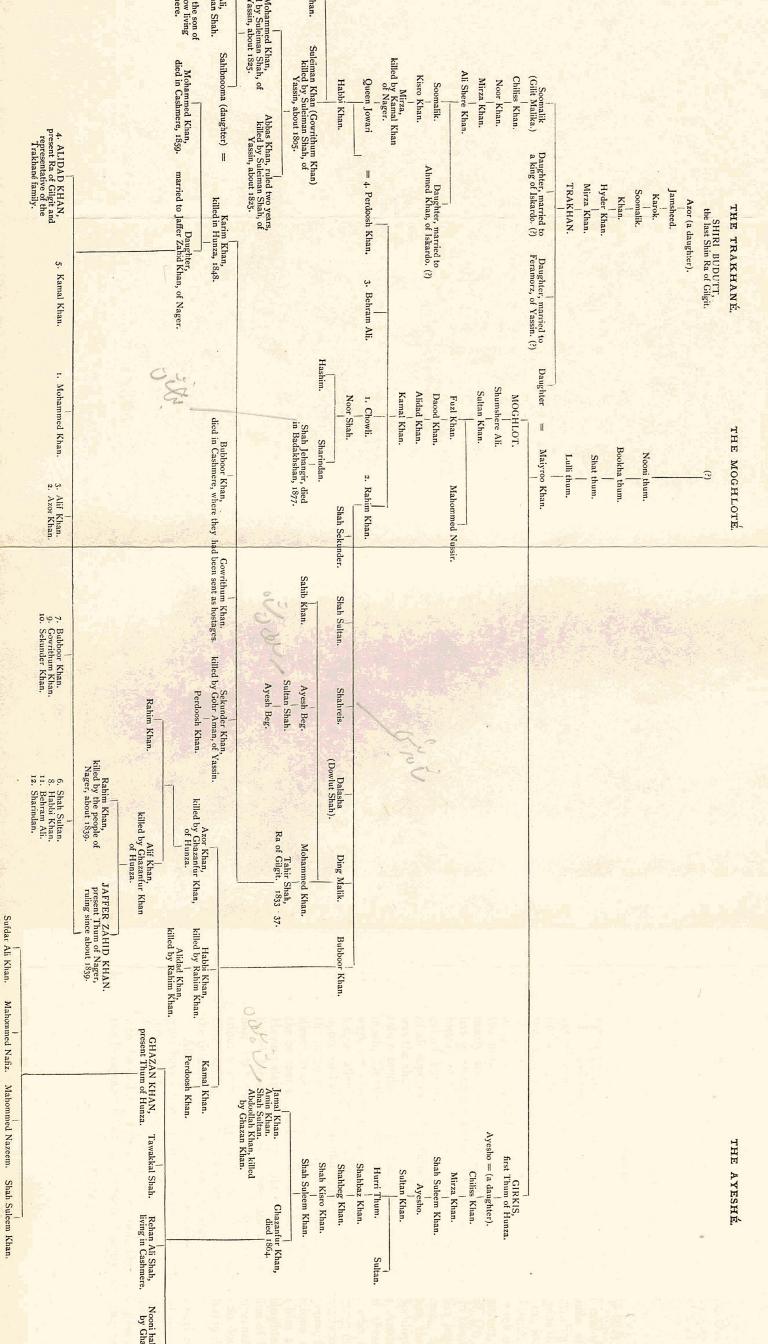
### CHAPTER XI.

### THE GILGIT PRINCES.

THE history of the Gilgit rulers rests only on oral tradition and popular songs connected with the names of different princes. Did more trustworthy records exist, they would probably contain little of real interest. The genealogies of their respective families, which were supplied to me independently by the present representatives of the Trakhané, Moghloté, and Ayeshé families, correspond well with each other in the number of generations, and are probably correct, or very nearly so. In the Historical Legend of Gilgit, Dr. Leitner has given an account of the earliest occurrence in the tangible history of the country. Several versions of the legend are extant, but the historical outline in all is the same. of all supernatural additions, the facts related are, that Gilgit was the abode of a prince of the name of Shiri Buddutt, whose rule extended over Hunza, Nager, Darel, Chilas, Astor, Haramosh, Gurais, Yassin, and Chitral. Many of these places were no doubt governed by inferior princes who acknowledged allegiance to Gilgit. The people, suffering under the oppression of Shiri Buddutt, were induced by an adventurer of the name of Azor, who is represented as having come from the direction of Iskardo, and, according to some versions, as being the brother of the Iskardo ruler, to rise and put him to death. Having slain the tyrant, Azor espoused his daughter, established himself on his throne, and founded a line of Ras who bear Mahommedan names. In spite of the supernatural attributes now assigned to him, there can be no doubt that Shiri Buddutt was a real personage; the term Shiri is doubtless the title of respect still given to Hindoo princes.

Allowing 25 years to each generation, the usurpation by Azor must have occurred about the commencement of the 14th century, and there can be little doubt that it marks the extinction of the Shin princes, and the introduction of Mahommedanism into the valley. It is worthy of note that the genealogy of the Makpons of Iskardo<sup>1</sup> shows exactly the same number of

<sup>1</sup> See page 145.



generations from their founder as that of the Trakhané. From this it may be inferred that the introduction of Islam into Baltistan and Gilgit was simultaneous, and in both cases owing to the same cause. General Cunningham, by allowing 30 years to a generation, places it a century earlier than the date I have mentioned.

Under the Shin rule Hunza and Nager appear to have been under one prince, whose capital was Nager. His allegiance was no doubt transferred to Shiri Buddutt's successor, but it is not till eight generations later, or about the beginning of the 16th century, that we find a Nager ruler with a Mahommedan name. This prince married a daughter of the Gilgit ruler, and became the father of the twins Moghlot and Girkis,

the latter of whom founded the principality of Hunza.

Mirza Khan, the sixth in succession from Azor, is celebrated in song and story as the most warlike of the older Ras of Gilgit. He is said to have been poisoned by his own wife, in revenge for the death of her seven brothers who had opposed Mirza Khan in the field. From Trakhan, his successor, the present Ra's family, derive their name. This would seem to point to a break in the direct line of descent, were it not that in the genealogies of Iskardo, Chitral, Yassin, Hunza, and Nager we also find the present ruling families taking their names, not from the reputed founder of their line, but from some intermediate ancestor. Trakhan is said to have been a posthumous child of Mirza Khan, and it is related that he was set afloat in a box on the river by his mother. At Hudar he was rescued by a poor man who brought him up among his own children, and he was eventually acknowledged as the rightful Ra of Gilgit.

Soomalik, the son of Trakhan, who is sometimes also called Gilit Malika, is related to have been taken prisoner and carried into Badakhshan, where he remained, unable to escape, for several years. Many wonderful stories are told of his imprisonment and escape, in which a fabulous horse, Asp Tulfar, plays a conspicuous part. He is said to have had three sisters, one of whom married Maiyroo Khan of Nager, the second married Feramorz, a prince of Yassin, and the third married a prince of Iskardo. There would, however, appear to be some confusion between this Soomalik and the Ra of the same name five generations later. The Gilgit and Nager genealogies agree so exactly as to the number of generations,

<sup>&</sup>lt;sup>1</sup> "Asp Tulfar" is a very small horse, possessing extraordinary powers of endurance, supposed to be the offspring of a horse and mare, which have both reached maturity at one year old. It plays a conspicuous part in Usbek tales.

as to leave no doubt that the sister of Soomalik who married Maiyroo Khan, was the sister of the first Ra of this name. But the same tradition also states most positively that the sister who married the Makpon prince of Iskardo was the mother of the three warlike brothers, Shere Shah, Ali Shah, and Shah Murad, who aided Soomalik in his wars against Yassin. Now, General Cunningham fixes the date of these brothers at about A.D. 1600, and this, compared with the number of generations accounted for in the various genealogies, shows that their mother must have been sister to the second Soomalik, the son of Ali Shere Khan. The Yassin prince who is said to have married Soomalik's second sister, cannot be identified in the Khushwakté genealogy, but the name given is common in that family, which was not founded till after the time of the first Soomalik.

During the lifetime of the three Makpon brothers above mentioned, Gilgit was apparently tributary to them, or more especially to Ali Shah, the founder of the Rondu family.

Mirza, the grandson of the second Soomalik, and his daughter Jowari, are still favourite subjects for Gilgit songs. Under Mirza a successful raid was made on Gurais, which would appear, before that time, to have slipped from the grasp of the Gilgit Ras, and there are many indications that their power steadily decreased, in spite of temporary triumphs, from the day of the extinction of the Shin dynasty. While on a friendly visit to Nager, Mirza was treacherously slain by Kamal Khan, and as he left no sons, an attempt was apparently made to establish a prince of the Moghlote family in Gilgit. Jowari, who, having married an Iskardo ruler, had been left a widow and childless, consented to marry Perdoosh, of Nager, to whom she bore Habbi Khan. It is related that when Habbi Khan was twelve years old Perdoosh was publicly told that Jowari had only consented to marry him to secure the succession of the Trakhané, and that now the sooner he returned to Nager the better it would be for him-a hint which he was not slow to take. Jowari then abdicated in favour of her son, who in time became the father of Suleiman Khan, the last Ra of Gilgit who maintained anything approaching to the power of his predecessors. Suleiman Khan, who is better known under his assumed name of Gowrithum<sup>1</sup> Khan, is said to have ruled fifty-three years, and was in the end mur-

The use of the name of Gowri, the wife of Mahadeo, shows how long the traces of Hindooism lingered after the first conversion to Islam, while the strength of the Boorish or Yeshkun element in the population is shown by the use of the title Thum.

dered about A.D. 1803, by the Khushwakté Prince Suleiman Shah, who had sought refuge in Gilgit from the enmity of his own brother. A rumour of a threatened attack from Hunza had drawn away most of his attendants, and as the aged Ra sat in his garden he was slain, together with his

Wuzeer, by the man to whom he had given protection.

From this time the prosperity of Gilgit seems to have rapidly declined, and it became the prey of rival families whose wars almost depopulated the valley, until the firm establishment of Dogra rule gave the country what may be hoped in time to become a fresh lease of prosperity. Suleiman Shah fled to Tangir after the murder without attempting to establish himself in Gowrithum Khan's seat, which was occupied by Mahommed Khan, the rightful heir. In 1804 Moolk Aman of the Khushwakté family died, and was succeeded in Yassin by his brother Kuwat Khan, who gave Ponyal, which seems to have come into the possession of the Yassin rulers about A.D. 1780, to his brother Shere Shah. Kuwat Khan had hardly taken possession when Mahommed Khan invaded Ponyal, but was repulsed. The two brothers following up their advantage too hastily were entrapped in some broken ground and killed. Mahommed Khan's triumph was of short duration. victory had the effect of making his enemy, Suleiman Shah, ruler of Yassin. Suleiman Shah seems to have been a man of considerable ability, and in less than a year he had re-conquered the greater part of Ponyal. In the following year he invaded and took Gilgit and carried Mahommed Khan a prisoner to Yassin, leaving in Gilgit Abbas Khan, a younger son of Gowrithum Khan, who swore allegiance to him. Abbas Khan soon tried to renounce his allegiance, and in 1819 Suleiman Shah again invaded and took Gilgit and put to death both Mahommed Khan and Abbas Khan. Asghar Ali, the son of Mahommed Khan, fled to Nager, but Suleiman Shah's influence was sufficient to procure his being put to death, and the sole remaining representative of the Trakhané was an infant daughter of Mahommed Khan, through whom the line is now perpetuated. Suleiman Shah then formed the idea of incorporating Gilgit with Yassin, and made the former his chief place of residence. In 1827 Suleiman Shah, being engaged in an invasion of Chitral, placed Azad Khan of the Boorooshé family, in Drasun with a garrison of Gilgitis. Taking advantage of the opportunity, Azad Khan prevailed on the garrison to espouse his cause, abandoned his post, and hastened to Gilgit, where he was accepted by the people as their Ra.

people soon found that Azad Khan's rule was not less tyrannical than that of Suleiman Shah, and again sought a change of oppressors. The Trakhané family was virtually extinct, but the Moghloté family had been connected with it for so many generations that they were looked on as the natural heirs to the principality. Consequently, Tahir Shah, a younger son of the Moghloté, was induced to accept the Ra-ship of Gilgit, and on his arrival accompanied by a small force from Hunza, Azad Khan was at once seized and put to death in 1833.

After a short reign of between three and four years, Tahir Shah died and was succeeded by his younger son Sekunder Khan, in whose favour Karim Khan, who was a man of weak character, had been set aside. His rule was short and trou-Immediately after Tahir Shah's death the Gurais maliks made an unexpected raid on Gilgit, and succeeded in gaining possession of the fort by surprise, with the exception of the inner redoubt. This held out long enough to allow of the people assembling to the Ra's assistance, and the invaders were slain to a man. Hardly had this danger been surmounted, when Gilgit was invaded by Gohr Aman, who had lately succeeded to the throne of Yassin. Sekunder Khan, being able to offer but a feeble resistance, contented himself by occupying a strong position which could only be assaulted on one side. After a blockade which lasted many months, he was taken prisoner and put to death in 1841. Karim Khan then sought refuge in Cashmere, while Gohr Aman established himself in Gilgit. Like many of the Khushwakté family, he seems to have possessed considerable energy and ability, but his blood-thirsty cruelty, which seemed to be directed especially against the people of Gilgit, threatened to depopulate the country. Whole villages were driven into slavery, and whole districts ruined, apparently to gratify his resentment. The misery inflicted by this man is almost beyond belief, and his name is still never mentioned without horror. Syud in Badakhshan is still known by the nickname of Syud Sud Burdai, in consequence of his having accepted a present of a hundred Gilgiti slaves from Gohr Aman. Numbers of Gilgitis are still living in slavery in Badakhshan, Bokhara, Khokand, and other neighbouring countries. Every year stragglers of different ages find their way back, after slavery and wanderings of the greater part of a lifetime, from Yarkund, Samarcand, and other parts of Central Asia. It was, therefore, with much gratitude that the people welcomed a Sikh force, whose aid Karim Khan had secured, and which had been despatched

but advancing a second time they defeated Gohr Aman and installed Karim Khan as Ra of Gilgit under their protection in September 1842. Six years later Karim Khan was slain, together with the Sikh Governor, while invading Hunza. Eleven years later again his son Mahommed Khan dying childless, the nominal, as well as the actual, ownership of Glgit devolved on the Dogras, who had succeeded the Sikhis in Cashmere. Not wishing to leave Gilgit without a nominal Ra, the Cashmere Government summoned from Nager the present Ra, Alidad Khan, the infant son of the Nager ruler, who, through his mother, was still held to represent the Trakhané line, and installed him when only one year old. A son of Asghar Ali is still living in Cashmere, but, being born of a slave mother, he was held incapable of succeeding.

Mr. Drew has given a succinct account of the events which led to the consolidation of the Hindoo power on the right bank of the Indus. Whatever the faults and shortcomings of Cashmere rule may be when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khushwakté family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way. The stories of their wanderings told by many are full of interest, and many curious scenes occur on occasions of their return. On one occasion a young man arrived, who had been carried off when a child in arms. From his companions in slavery he had learned his name and that of his father, who received him with open arms; but, having been all the time at Seo, where the Shina language is not spoken, he could not converse with his father for several weeks except through an interpreter. On another occasion a "claimant" appeared from Badakhshan, avowing himself to be the brother of the Wuzeer, whose mother and brother had been sold into slavery thirty years before. His coming being notified beforehand, the fatted calf was killed, and great preparations made to receive him by his aged mother, who had herself been redeemed from slavery only two years before.

Throwing herself on his neck she welcomed back the wanderer; but then being struck with suspicion, she looked steadily at him for a moment, pushed the hair off his temples to look for a scar remembered only by herself, and declared that he was not her son. The man protested vehemently that he was, till at last, overcome with confusion by the woman's positive manner, he confessed that he was not the man he pretended to represent, but his foster-brother. The two had lived as slaves under the same master till the death of the Wuzeer's son had suggested the possibility of the imposture on his regaining his freedom.

The following story, given me by one who was better able than most to give a connected account of his adventures, is a fair sample of the history of hundreds:—

### THE STORY OF BIRA KHAN.

"I was born at Minawur, near Gilgit. My father died when I was a boy, and Suleiman Shah killed my grandfather in Cher. When I was about sixteen years old, Suleiman Shah sent me with a hundred others of my family and village to Yassin as slaves. At the end of three years I escaped back to Gilgit. Azad Khan was then ruling there. After a time Azad Khan was killed by Tahir Shah of Nager, who ruled in Gilgit about three years and then died. He was succeeded by his son Sekunder, who ruled for about six years. When Gohr Aman invaded the country, Sekunder came from Bagrot to meet him, and a fight took place at Gilgit, on the left bank of the river, in which Sekunder was killed. At the end of a year Gohr Aman returned to Yassin, taking with him 500 Gilgitis, among whom were my brotherand myself, and gave us both to Ibrahim Khan, the son of his cousin Kuwat Khan, who took us to Yarkhoon. At the end of four months we two and another Gilgiti escaped by night. We reached the top of the mountain of Kut, on which was much snow, by morning. We descended into the valley of Toorikho, near three small villages. The people of Toorikho cultivate the hill-side in the same manner as is done in the Sai Valley (i.e., in terraces rising above the road on both sides). Between Mastooch and Toorikho is a pass; the distance is three ordinary days' journey. To the west of Mastooch are Sonoghor, Awi, and Booni. Beyond Booni is Reshan. once went as far as this before I escaped, but on this occasion I did not get beyond Shogram, where I was seized by the people of Aman-ool-Mulk who happened to be there at the time. By his order I was taken to Wakhan and given to Meer Futteh Ali Shah. In three days we arrived at Surhad-i-Wakhan. Between Toorikho and Surhad is a pass which has snow on it in summer, and part of it is difficult to travel over. At Punja I was sold by Futteh Ali Shah, in exchange for merchandise, to a merchant of Zebak, named Erbabak, who took me to Yarkund by way of Sirikol. We went in six days from Wakhan to Sirikol with a caravan of merchants. From Sirikol we went to Yarkund by the Koosherab road. As far as Koosherab the people are

Mugli (i.e., Sirikolis). From Koosherab we arrived at Yarkund in six easy marches. In Yarkund Erbabak sold me to a widow for one yamboo and ten tangas in copper (about £17). This woman, who kept a shop, employed me for a year in carrying wood and water, and then sold me for the same money to Mir Rahim Bai, an Andijani merchant. Mir Rahim Bai was the owner of much land, on which he employed fifteen slaves. Five other slaves were employed in his house. My business was to ride in attendance on him when he went out. At that time the Chinese ruled the country. Though they were not Mussulmans, except a few who were called Tungas (Tunganis), the call to prayers was not forbidden, and the precepts of the Sharyat were observed. No duties were levied, and if a man went on pilgrimage, assistance was given him. that time, in Yarkund, would fetch as a slave two yamboos, and a young man about the price I was sold for. A handsome young woman would sell for three yamboos (about £50). At the end of two years, with nine other slaves I escaped from Yarkund, trying to reach Gilgit by way of Cogiar. We had a supply of baked bread with us, and only travelled by night, avoiding all habitations. We reached Cogiar after fifteen days, and had nearly arrived at the top of the range, when a fall of snow obliged us to halt in a valley. Here fifteen men on horseback overtook us, and as we had only one sword among us, we could not beat them off. I killed one man with the sword, and taking his gun shot another; one of our number also was killed, and the rest of us taken back to Yarkund. The journey back only took five days, and had we known the road at first, we should not have been taken. On our return we were taken before the Chinese Governor, who, however, did not punish us, but gave us back to our former masters. Mir Rahim Bai imprisoned me for one month, with a plank of wood fitted over my neck, and then made me work with chains on for a year, when he sold me to another Andijani merchant named Mahommed Yonas Bai, for the same price he had given for me. My employment with Mahommed Yonas Bai was to carry his loads of merchandise. At the end of two years I again escaped with four men In twelve days' travelling by night we reached Cogiar, and two women. and in six days more Urduksaldi, where we found some Kirghiz. this we travelled by night for two days towards Muztagh and Shigar with a kafila of Baltis, when we were attacked in a camping place by a band of Kunjootis, who took us and also ten Baltis, and plundered the caravan; the rest of the Baltis escaped back to Yarkund. In four days we were taken to Shimshal, which is in the Hunza country. The road was diffi-cult and mountainous. Horses cannot travel by it. There are two mountains covered with snow to be crossed, and it is uninhabited. tance is about the same as from Gilgit to Astor. Shimshal is a small place with about forty houses; the village is on a plateau 300 feet above the river. From Shimshal to Meerkoon is two marches; the road is only fit for men on foot, but there is no snow in summer, and only a little There are ten houses and a small fort at Meerkoon. Between Meerkoon and Girtchah two small but steep mountains have to be crossed. The road is closed by snow for two months. At Girtchah is a small fort with twelve houses. Beyond Girtchah is Soostee. At Soostee I was imprisoned for a year, and then was sold for two horses to Mahommed Alim Khan, brother of the Meer Futteh Ali Shah of Wakhan.

that time Ghazanfur Khan was ruler of Hunza. From Soostee people go to Poosee, from Poosee to Goolkun, and thence to Hunza on the third day. I did not see the road, but was told it was mountainous and covered with snow. From Soostee I was taken to Chopoostee, which contains twelve houses; the distance is about 12 miles. From Chopoostee I was taken to Babagoondi, where there is a ziarat, but no habitations. The road is difficult, and there is much snow in winter. Horses travel the road with difficulty. From Babagoondi, crossing the mountain, we reached Surhad in Wakhan; the distance is as that from Gilgit to Sai. When I arrived at Punja, Futteh Ali Shah did not recognise me. Many merchants came, but none bought me. At last Futteh Ali Shah recognised me. I said to him, 'Oh Ameer, men do but kill a sheep once; you kill me twice.' I related to him the history of my being sold by him to Erbabak, and what had happened since. He said, 'This time I have nothing to do with you, you are in the hands of my brother Mahommed Alim Khan.' After some time Mahommed Alim Khan sold me to Sekunder Shah, the Wazeer of the Hakim of Jirm. At that time Mir Shah was ruler of Badakhshan. I remained in Jirm one winter, then I was sold to Nasroollah Bai of Salolah, about 10 miles from Jirm. There are about thirty houses in Salolah, and the people are Soonnees, as at Jirm. At New Jirm, close to Jirm, they are Maulai After two years I escaped from Salolah, and wandered in the mountains for three days, but could find no road, so returned to near Jirm, where I lay hid for three days in the house of a man who was friendly to On the fourth day he showed me the way to escape, and I arrived at Zebak in four stages, travelling only by night. On the way I crossed a high mountain, and avoiding Zebak in three stages more I reached Injigan, where there is a small fort. There ten men seized me and wanted to send me back to Badakhshan, but they could not agree among themselves. I told them that I was a servant of Adam Khor, who had lately visited Badakhshan, and that when he had left I was ill and could not travel with him. They believed me and showed me the road over the bridge opposite the fort. From there I travelled eastward up a valley, but found much snow and no way out, so turning back I followed a valley to the right, and at midday reached a great lake. From the lake I reached the top of a steep mountain. In winter nobody travels this road, but in summer very rarely and on urgent occasions men travel by it. Horses cannot use it. From the top of the mountain two roads goone on the right, very narrow and bad, goes into the country of the Bushgali Kaffirs, the other, by the Ludkho Valley, leads to Chitral. travelled by this road to Shoghor. From Ludkho to Shoghoor is one long day's journey. Here I found a small fort belonging to Adam Khor, and no one lived here except his family. From Shoghoor I arrived at Chitral in two days. Istayed there three months, and when Adam Khor, having made war against his father Shah Afzul, was defeated and fled to Dir, I accompanied him. At that time Ghazan Khan was the ruler I remained there two months and then went to Swat, by the country of the Sultan Khel. I reached Sedoo, where the Akhoond lives, and stayed there three days, after which I went by Murdan to Peshawur. Thence I travelled through Hazara and Mozufferabad to Cashmere, where I lived for a year, and then at last was able to return to Gilgit."

The story of Bira Khan is a fair sample of the history of scores of men and women in the Gilgit district. I have not chosen it for any special points, but Bira Khan, being a man of intelligence, is able to give a more connected narrative than most of the others I have spoken to. I have written down his tale exactly as he related it. In spite of some mistakes, his recollection of the places he visited in his wanderings is excellent.

### CHAPTER XII.

### THE BALTISTAN PRINCES.

A NOTICE of the Baltistan princes scarcely comes within the scope of a sketch of the Hindoo Koosh tribes, but their genealogy is worth attention, as it helps to throw light upon the different changes which have taken place in the

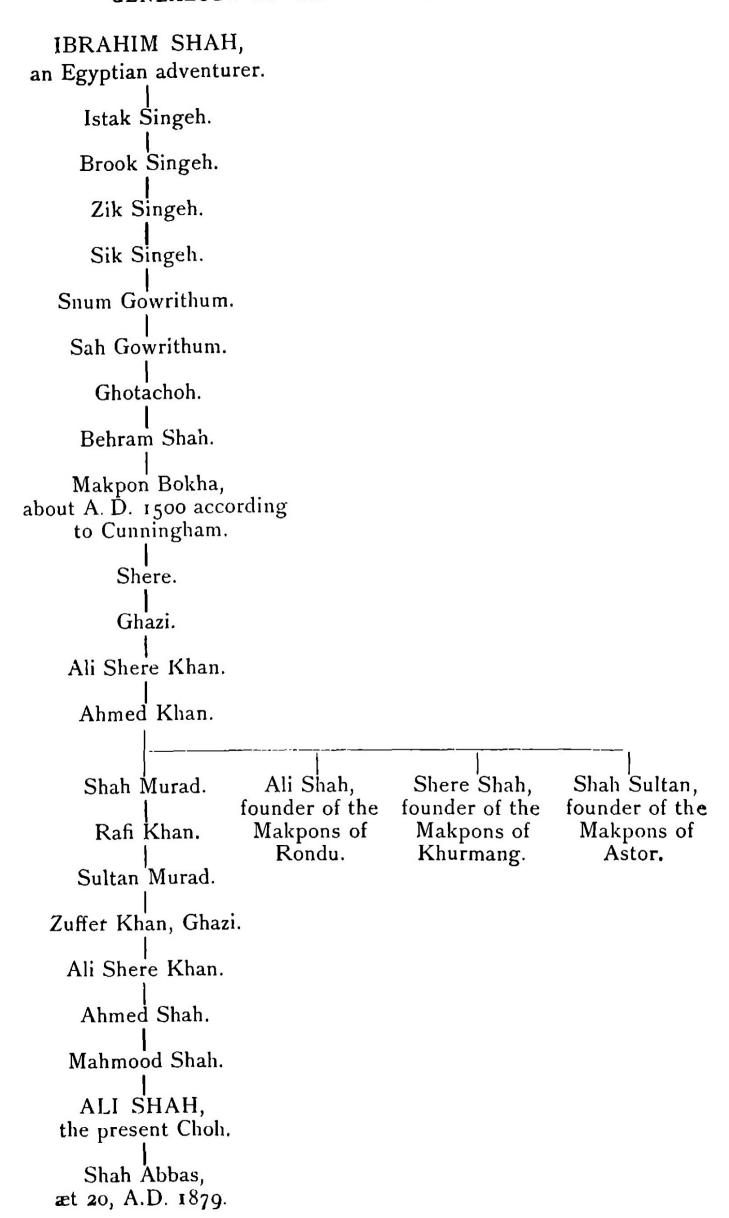
valleys further westward.

As has already been pointed out, the introduction of Islam into Gilgit and Baltistan seems to have been simultaneous. The genealogy of the Makpons shows that at the same time that Azor established himself in Gilgit, which according to General Cunningham's computation must have been in the early part of the 13th century, a Mahommedan adventurer named Ibrahim Shah usurped the sovereignty of Baltistan, and founded the Makpon family. The written records of the Makpons were unfortunately destroyed when Iskardo was taken by the Sikhs, but tradition relates that Ibrahim Shah came originally from Egypt by way of Hindustan, and that Buddhism was at that time the religion of the country. term Makpon means, in Thibetan, "Commander-in-chief," thus appearing to be nearly identical with the Chinese Tung, of which Thum is probably a corruption. The name was, however, apparently not applied to the family till nine genera-The accompanying genealogy of the Iskardo tions later. princes was given to me by Ali Shah, the present head of the The names of the seven princes succeeding Ibrahim Shah are not Mahommedan, and afford a clue to the race which reigned in Baltistan previous to his advent. first four have the suffix of singeh to their names, which is the same as the suffix sing still used by the Shins in Gilgit, as already mentioned.2 Taking this with the fact of the existence of the Shin colony of Dah Hanu, it is allowable to infer that the race formerly ruling in Iskardo were Shins.

The next two princes bear the Boorish title of Gowrithum, which may denote the temporary ascendancy of Boorish princes; but as the title has been in use till recently among

<sup>&</sup>lt;sup>2</sup> See page 99.

# GENEALOGY OF THE MAKPONS OF ISKARDO.



# TABLE OF THE AMACHAH PRINCES.

	Name.							Probable date.
I	Amáchah .		•			•		A.D. 1440
2	Châh-thum .							1455
3	Chama-thum .	•				٠		1470
4	Yaksir Gao-thum		•	•	•	•		1485
5	Khomulgo-thum		•			•		1500
6	Gobálgo-thum		•					1515
7	Khan	٠	•	•		•	•	1530
8	Makhan	•	•	٠	•	•	•	1545
9	Ram	•			•			1560
10	Rahmûm .	•		ī		•		1575
11	Daolat Shah .		•	•				1590
12	Haripal Marchak				•		•	1605
13	Ambarat .					•		1620
14	Ghazi Mir .	•	٠	•	•	•	•	1635
15	Ali Mir .			•	•	•		1650
16	Amachan Dé		,					1665
17	Ghir-ze .	•		٠	•			1680
18	Haidar Khan .				•		•	1695
19	Hasan Khan	•	•		•			1710
20	Imam Kuli Khan		•					1725
2 I	Kuli Khan .			•	•	٠		1740
22	Azem Khan .		•	•	•			1755
23	Ali Khan .	•	•	•	•	•	•	1770
24	Husen Khan .			<b>T.</b>	•	٠		1785
25	Mohammed Khan			•	•			1800
26	Kuli Khan .		•		•	•		1815
27	Sulimán Khan	•		•	٠	•	•	1830

the non-Boorish princes of Gilgit, no great stress can be laid on the circumstance. The mixture of names from Ibrahim Shah to Makpon Bokha would seem to point to a broken succession, rather than to a regular descent from father to son, and it is not improbable that Iskardo fell temporarily under the rule of princes of the Shigar family.

The title by which Baltistan princes are addressed is Choh, which forms part of the name of the seventh in succes-

sion from Ibrahim Shah.

Ahmed Khan, who was ruler of Iskardo towards the end of the 16th century, had four sons whose warlike efforts forced all the surrounding country to acknowledge allegiance to Iskardo, and from three of them are descended the present Makpon princes of Rondu, Khurmang, and Astor. It was in the course of their wars, which General Cunningham fixes at about A.D. 1600, that the ancestors of the present Brokpas were brought into Baltistan. The most powerful was Ali Shah, the founder of the Rondu family, who conquered the country to the westward as far as Chitral, in which place he ruled for twelve years. The bridge over the river at Chitral is said to have been constructed by him, and a plane tree of his planting is still pointed out. A level piece of ground at the mouth of the Gilgit Valley is still called Makpon Shawaran, "the Polo ground of the Makpons." Cunningham writes by mistake Makpon-i-Shangrong. It is evident, however, that the Makpons held a superior position among all the surrounding families of rulers even before the days of Ahmed Khan. The mother of the four warlike brothers was of the Trakhané family, and there are several similar instances mentioned of daughters of the Trakhané being given to Makpons, while there is not a single instance recorded of a Trakhané prince receiving a Makpon wife. At the present time the four Makpon families receive daughters from the Ayeshé, Moghloté, Trakhané, &c., but only give daughters to a Makpon. From the earliest times Iskardo was probably the seat of wealthier and more powerful princes than Gilgit, owing to its natural advantages.

The Shigar princes, to whom allusion has already been made, bear the family name of Amachah from their founder, who is related to have been of unknown parentage, rescued as a child from the nest of an eagle, which had carried him off. The accompanying table of the Shigar princes, extracted from General Cunningham's work, is interesting, as it shows the frequent use of the title Thum. In appearance the

present representatives of the Amachah are of extremely fair complexion, with high caste features, such as are seen only among Brahmins in Hindustan. General Cunningham in this case only allows fifteen years to each ruler, but does not say on what the calculation is based. The Shigar princes, though subordinate to the Makpons, seems, in spite of their proximity to Iskardo, to have been sufficiently strong to resist total extinction.

From their peculiar appearance and the number of rulers given, I should be inclined to look upon the Amachahs as the representatives of Shin princes who once ruled in Iskardo, and who, after expulsion by Ibrahim Shah, established themselves in Shigar.

There can be, I think, little doubt that it is to Iskardo we must look for the centre of the ancient kingdom of Bolor, as suggested by General Cunningham. In Gilgit, Hunza, Nager, and all the valleys to the westward, the name Iskardo is almost unknown, and the place is called "Palor," "Balors," or "Balornts." The Iskardo people ignore this name altogether, and say that the place was founded by Alexander, who named it Iskanderia, from which it was converted to its present form. It was probably this tradition that led Vigne to identify Iskardo with Aornos, but it is impossible that Alexander's army should ever have marched through the Indus Valley.

In connection with this, it may not be out of place to remark that various travellers and writers have mentioned the claim of the rulers of different states, both north and south of the Hindoo Koosh, to be descended from Alexander the Great. This claim, however, seems always to be urged at secondhand, and is so passed on from one race to another that the descendants of the Macedonian conqueror still elude identification. In the Punjab the distinguished honour is claimed for the Gilgit princes, in Gilgit the Wakhan princes are said to be entitled to it, in Wakhan the Chitral rulers are named as the real descendants, and in Chitral the distinction is assigned to the Darwaz rulers. Baber also mentions in his Memoirs that the princes of Darwaz are descended from Alexander. With the exception of these latter, with whom I have not yet become acquainted, all disclaim the honour for themselves and pass it on to their neighbours. The claim is probably equally shadowy in all cases, but it is interesting to note how deep an impression was made on a rude and illiterate people by the brief and wonderful career of the great conqueror. Whether it is a ruined tower, whose history is buried in oblivion, or a trace of a higher civilisation than now exists, the great name of Alexander is invoked to supply the gap in local tradition. In spite of the twenty-two centuries that have elapsed, and the many storms of conquest that since his time have swept over Asia, the invasion of the Oxus States by the son of Philip is still the great historical land-

mark in the mind of every man.

It would seem that in their progress up the Indus Valley, the Shins founded, in Baltistan, a principality which overshadowed that of Gilgit, and commanded the allegiance of the valleys to the westward as far as Chitral. Mr Shaw discovered that the name Bolor is still applied to Chitral by the Kirghiz. Chitral, being the principal highway from the Upper Oxus to the Punjab, was necessarily the country south of the Hindoo Koosh, best known to those dwelling north of the range, and there is nothing strange in the name of the whole country being applied by strangers and travellers to what was only a part. The Bolor of Marco Polo was probably Sirikol, which, no doubt, formed part of the Baltistan kingdom.



## CHAPTER XIII.

THE YASSIN AND CHITRAL PRINCES.

THE family name of the rulers of Chitral is Katooré. The name Kator seems to have been applied to the country in early times, before the present Katooré family was founded. Baber writes in his Memoirs:—

"In the hill country to the north-east (of Cabul) lies Kafferistan, such as Kattor and Gebrek."

Going further back, General Cunningham identifies the name Katoor with Kitolo, the king of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the kingdom of the Little Yuechi at Peshawur.

Later, the name appears in the Tarikh-i-Binakiti and the Jami-ul-Tawarikh.

"In the list of the Turk dynasty of Cabul kings, who preceded the Ghuznevides, the last is called Katoran, King of the Kators."

"And Kank returned to his country and he was the last of the Kataurman kings."

According to the line of reasoning followed by General Cunningham, it would appear that a dynasty of Indo-Scythic kings who established themselves temporarily in Cabul, derived their name of Katoor from their having come from Chitral, that is to say, that the name Katoor belonged to Chitral at an altogether earlier date. Nothing is more probable than that a line of rulers of Yuechi blood established themselves at one time in Chitral, but I do not see what evidence there is to show that the name Katoor was not introduced by them, and did not belong to the country previously. This presumption is borne out by General Cunningham's identification of the Katar tribe, now located east of the Indus in the neighbourhood of Hussan Abdal, as descendants of the Yuechi. The Yuechi occupation of Chitral was cer-

I Elliot's Ancient Historians of India.

Journal of Royal Asiatic Soc., Vol. IX. Paper by E. Thomas, on the Coins of the dynasty of the Hindoo Kings of Cabul.

tainly most superficial, for there is no tribe mentioned in this work which shows all the characteristics of an Aryan race of pure blood in a higher degree than the poorer population of that state.

Opposite the village of Barenis, 20 miles above Chitral, is a figure with an inscription in ancient Sanscrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: Deva dharmmaya Raja Fiva Pâla—" The pious gift of Raja Jiva Pâla." This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jiva Pâla is, no doubt, the Jeipal of early Mahommedan writers. According to Al-Biruni, the fourth King of Cabul, who succeeded Kank, whose period was about A.D. 900, was named Jeipal, and his rule may have extended to Chitral. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitral before Mahommedanism.1

The earliest traditions now existing of the Chitral Valley relate to a certain king Bahman,2 an idolater whose rule extended eastward as far as Puttun, in the Indus Valley, and who dwelt at Mushgool in the Moolkho Valley. During his reign an Arab army conquered Badakhshan, slew Zungibar3 the ruler of Wakhan, and invaded Chitral by the Yarkhoon Valley, where they were met by Bahman. Among the invaders were two champions, named Saifnosh and Istiftanosh, who challenged individuals in the Chitral army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman offered himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Hemza, the uncle of the Prophet.4 Bahman, consenting to render

<sup>&</sup>lt;sup>1</sup> See also page 109.

The name sometimes given by the Siah Posh to their country is Wamastan, which may have some connection with this name.

The name is still found in Wakhan, where a ruined fort, called Kila Zanguebar, is pointed out. See Wood's Oxus, page 218.

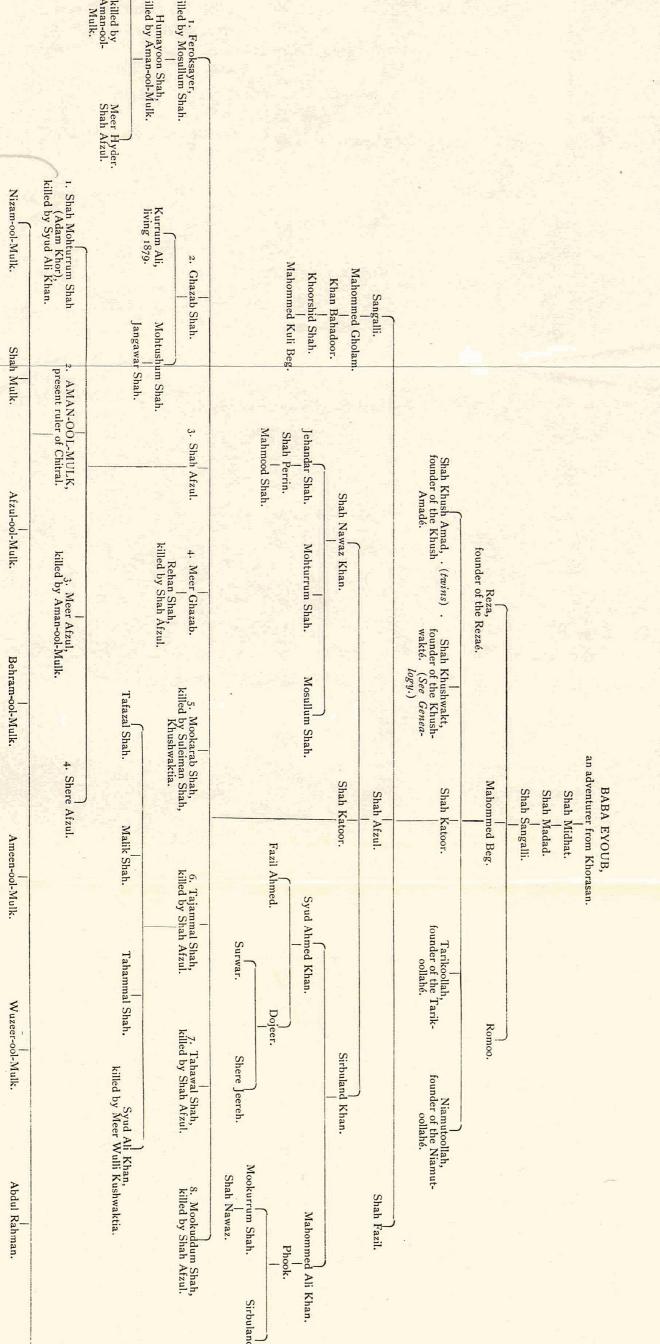
<sup>&</sup>lt;sup>4</sup> Hemza, the Prophet's uncle, was slain at the battle of Ohod A.D. 625, but the first Arab invasion of Badakhshan did not take place till the middle of the 7th century.

allegiance, was released, and the Arab Chief retired to Madaian in Persia. After a few years Bahman, by renouncing his allegiance, invoked a second invasion, which also terminated in his submission, but on his rebelling yet again he was put to death.

Later, the country was ruled by a succession of princes styled Reis, the name which is also given to Gilgit rulers of Shiri Buddutt's line. They are sometimes said to have belonged to the Makpon family of Iskardo. Their names have not been preserved, but it is related that during the rule of one of them, a Calmak (Chinese) army, in alliance with a prince of Badakhshan, invaded and subdued the This is spoken of as occurring after the death of Abdoollah Khan, the Usbek. During the Chinese occupation, a Chitrali ravished a female slave of the Chinese leader, and a general slaughter of the inhabitants was in consequence ordered. For three days the massacre proceeded, after which the survivors were seized and carried off to Badakhshan. To test the completeness of the depopulation, a whip was left hanging on a tree in a conspicuous place, and, after inscribing their achievements on a stone, the invaders departed. After a year a messenger was sent to bring the whip, which he found untouched, and returning to Badakhshan he reported that he had not seen a living soul in the country. On receipt of this report a fresh hide was spread in front of the door of the fort, in which the Chitrali prisoners were confined, and they were made to pass out over it one by one. When a sufficient number had passed out to wear a hole in the hide, they were allowed to depart to their own country, and those who remained were put to death.

Towards the end of the sixteenth or beginning of the seventeenth century, Chitral was ruled by a Reis who is said to have been of the same family as the rulers of Gilgit before the introduction of Mahommedanism. His name has not been preserved, but he was apparently a Mahommedan, as his tomb is still preserved in Chitral. There is some reason for supposing that he belonged to the Makpon (Iskardo) family, as some branches of the Makpon family still speak of him as an ancestor. He was childless, but adopted as his son a certain Baba Eyoub, said to have been of a noble Khorasan family, who had settled in Chitral and ingratiated himself with the ruler. On the Reis' death he was accepted by the people as their prince and assumed the title of Mihter, which his descendants still retain. The third in succession from him was

# GENEALOGY OF THE KATOORE OF CHITRAL.



Shah Sangalli, who, being the first of the family to establish a reputation for warlike prowess, is often spoken of as the founder of the family. To his son Mahommed Beg were born twins, happily named Khush Amad and Khush Wakt. The former was, however, wanting in ability, and was set aside in favour of another son Katoor, from whom the present Katooré family are descended. Khush Wakt was established in Mastooch as a semi-independent ruler, and became the founder of the Khush Wakté branch. It is uncertain whether Yassin at this time belonged to one of the Chitral family or to the Gilgit rulers, but it probably belonged to the latter. In the next generation the extension of the Khush Wakté family, which was only arrested by the intervention of the Sikhs, seems to have begun.

Khush Wakt is said to have been slain by the Chinese at Koghoozi, near Chitral, but the details have not been preserved. Though the Chinese figure in many episodes of Chitral history, no tradition exists of the country having been permanently tributary to them. Khush Wakt's son, Feramorz, was a notable warrior, whose exploits are still spoken of with enthusiasm. He conquered Yassin, forced his cousins of Chitral to give allegiance to him, and made himself master of the valley down to Chaghan Serai, besides subduing the Punjkorah Valley and part of Swat. His nephew Khush Amad, the second of the name, was ruling in Mastooch when Chitral was invaded by a Chinese army in concert with the ruler of Badakhshan, Meer Sultan Shah. The Chitralis, unable to offer any effective resistance, fled to Mastooch, which was shortly invested by the invaders. The fort was strong, and Khush Amad, who belonged to the Maulai sect, followed the advice of his Caliphas, who counselled him to content himself with a passive resistance, and not to offer battle in the field. The besiegers, trusting to starvation to give them possession of the fort, were satisfied with establishing a blockade. They were, meanwhile, harassed by Khush Amad's partizans outside the fort, who inflicted some loss on them by feigning submission and leading them into an ambush among the mountains. At the end of seven months, both parties being willing to make terms, an envoy from the besiegers was admitted into the fort, and several tricks were played on both sides to give an impression of their readiness to continue the war. On the envoy entering the fort, he was made to wait some time, in order that the reason of his coming might be explained to the Mihter, who was still

unaware that his fort was being besieged. The envoy on his part, while awaiting an audience, distributed powder and lead to any of the garrison who chose to take it, by way of showing the super-abundance of warlike stores in the besiegers' camp. On being admitted he was invited to partake of the meal which the Mihter's attendants shared with him daily. Double the usual amount of food was brought for consumption, and served out by a man whose hands were clotted with blood, as if he had not cleansed them since the fray of the day before. No remark was made, and each devoured his portion, as if the taste of an enemy's blood was no new thing to them, which caused the astonished envoy to regard them as cannibals. Terms were ultimately agreed to, and the invaders retired, taking with them four hostages. As they passed Brep, in Yarkhoon, each man of the invading army cast down a stone to show their numbers. The great heap thus formed is still pointed out. Very shortly after this Khush Amad died.

This tradition is interesting, as helping to identify Chitral with the Bolor of Chinese records; the following account of Bolor is translated by M. Klaproth from the Chinese Imperial

Geography, published in 1790:—1

# Bolor

"Ce pays est situé au sud-ouest de Yarkiang et à l'orient de Badakh-chân. Le chemin par lequel son tribut arrive à Péking est le même que celui des autres pays Mahométans. Sous les Han, le Bolor faisait partie d'Ou tchha, sous les Goei, c'était le royaume d'A Keou khiang.

"En 1749, son prince, Chakhou Chamed (peut-être Chakou Chah Amed) se soumit aux Chinois, et son pays fut enclavé dans les limites. L'année suivante, il envoya Chah bek comme ambassadeur à l'empereur, qui le reçut avec bienveillance l'invita à un festin et lui sit remettre un

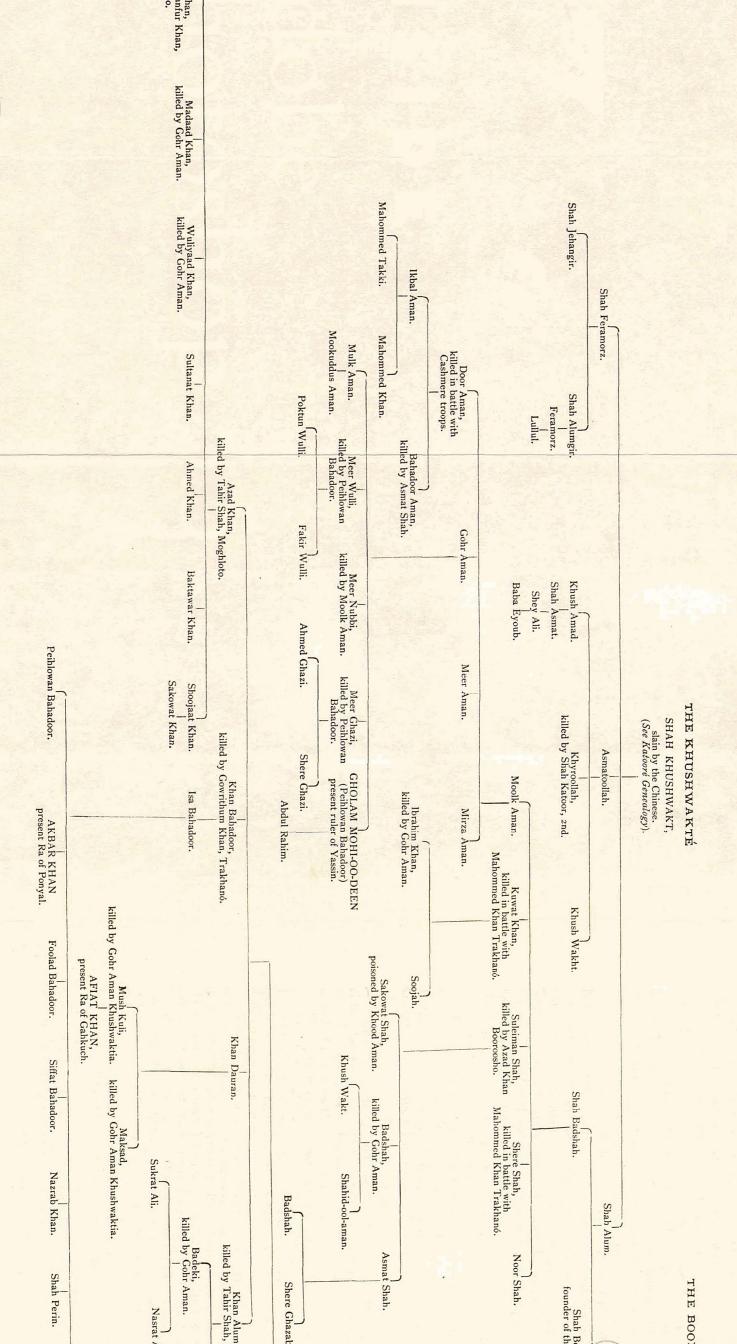
diplôme pour son maître.

"En 1763, un autre ambassade apporta le tribut consistant en sabres et haches d'armes. L'annèe après ce pays fut envahi par Sultan-chah de Badakhchân; alors le prince de Bolor demanda du secours au général chinois qui commandait à Yarkiang. Celui-ci enjoignit à Sultan-chah d'évacuer le Bolor et de faire cesser les hostilités. Le roi de Badakhchân se conforma à cet ordre, et Chakhou Chamed écrivit une lettre de remercîment. Les deux adversaires envoyèrent des ambassades et le tribut à l'empereur, consistant en poignards, qui sont d'excellente qualitité chez eux.

"En 1769 un nouveau tribut de pierre de yu et en poignards arriva de Bolor, et depuis ce temps il a toujours été offert à l'époque prescrite."

Consanguinity did not prevent constant wars between the rulers of Chitral and Yassin, but the records of these wars contain little worthy of notice. The Khush Wakté seem to have

<sup>&</sup>lt;sup>1</sup> Maasin Asiatique, Vol. I, page 96.



shown the greater warlike skill, but this advantage was balanced by the superior wealth and population of Chitral. Suleiman Shah, whose conquest of Gilgit has been already mentioned,1 for a short time bid fair to found a considerable principality, but the incapacity for organisation, which seems to form so essential a part of all minds thoroughly imbued with Mahommedan tenets, prevented him from making any adequate use of his victories. Eastward he made himself master of the right bank of the Indus as far as Haramosh, and forced Ahmed Shah of Iskardo to acknowledge his supremacy. Boonji, which was then a flourishing place and formed part of the Iskardo domains, was twice besieged by him, the first time unsuccessfully, the second time it fell after a siege of eleven months, during which Shah Katoor of Chitral, taking advantage of Suleiman's absence, laid siege to Mastooch. Suleiman Shah, by a masterly march through the mountains, seized Drasun, cutting off Shah Katoor from his capital, and forced him to fight at a disadvantage a series of actions in which he was defeated, and his son Mookarab Shah slain. Being without resources, Shah Katoor threw himself on the mercy of his victorious foe. Taking with him his wife, a sister of his conqueror, he made his way on foot and unattended to the camp of Suleiman Shah, who received him generously and allowed him to return to Chitral after swearing friendship.

During his residence in Gilgit, which lasted seven years, Suleiman Shah, in concert with Ghazanfur Khan of Hunza, invaded Nager and made himself master of the whole country, with the exception of a single fort. During the siege, a false alarm one night caused a disastrous loss of men, who fell by the hands of their own comrades, and the siege was

abandoned next day.

After the loss of Gilgit<sup>2</sup> his power rapidly waned. A severe earthquake levelled his fort of Mastooch, and this mishap was at once taken advantage of by Shah Katoor. The Yassin force under Sakowat Shah, eldest son of Suleiman Shah, was defeated at Gusht in the Laspoor Valley, and Sakowat Shah himself was treacherously murdered by his cousin Khood Aman, who introduced poison into a wound received by him in the fight. Shah Katoor followed up his advantage by invading Yassin, and was aided in the invasion by a Badakhshan or Wakhan force under Kokan Beg. Suleiman

<sup>&</sup>lt;sup>1</sup> See page 137.

<sup>&</sup>lt;sup>2</sup> See page 138.

Shah was, however, able to sow dissension between the allies who retired to Chitral, and there Shah Katoor put Kokan Beg to death by casting him from a high rock into

the foaming river and disarmed his followers.

Suleiman Shah was, however, doomed to fall by treachery equal to that which he had himself so freely employed. Rahmat-oollah Khan, his half-brother, born of a slave mother, conspired with Azad Khan and introduced a Gilgiti force into the castle of Cher, in Ponyal, where Suleiman Shah was residing. After defending himself for two days in a tower of the fort with no aid but that of his sons and a few servants, Suleiman Shah surrendered, and after a month's imprisonment, was put to death by Azad Khan. was succeeded by Meer Aman, who ruled in Yassin for nearly eleven years, till he was ousted in 1840 by his brother Gohr Aman, whose wars against the Sikhs and Dogras have been already related by Mr. Drew and Dr. Leitner.

The annals of the Katooré branch of the family are of even less interest than those of the Khush Wakté. They seem to have produced no warrior or administrator of any pretensions, while their records abound in treachery and murder committed by son against father, and brother against brother. No attempt seems to have been made to weld the whole of the Katooré possessions into one principality, but each ruler in turn, by dividing the country during his lifetime among his sons, has directly encouraged the continuance of

the family quarrels and intrigues.

# DARDISTAN.

IN the Appendix I have given lists of words of ten languages spoken in the country lying south of the Hindoo Koosh, which has been included in the general name of Dardistan. With three of these vocabularies, I have endeavoured to give sketches of the grammar of three languages, which appear to me to represent three different types. These, from the circumstances under which I gathered the information, and from the fact that I have refrained from giving any forms of which I could not be tolerably certain, are necessarily incomplete; but, in the hands of a skilled philologist, they will probably help to throw light on the ethnological affinities of the different tribes mentioned in this volume. Those alone who have made the experiment can fully realise the difficulty of extracting the grammatical forms of a strange language from uneducated men, frequently through the medium of an interpreter who is himself ignorant of grammar.

It may be well here to mention a few of the most

obvious features in the languages given.

The Yidghâh language, spoken in the Ludkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw. Like those, the Yidghâh differs from the Dand languages in its frequent use of the letter v, and in having only one tense to express both the present and the future.

The Khowar or Chitral language, which I believe further research will show to be typical of the Siah Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dard languages, except that it has a larger amount of Persian roots. The passive voice is formed by the

use of the auxiliary verb "to become."

<sup>&</sup>lt;sup>1</sup> Appendix J. <sup>2</sup> Journal of the Bengal Asiatic Society, 1876.

The grammar of the Shina<sup>1</sup> language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral n and the soft j is very common. In Shina, Torwalik, and Bushkarik<sup>2</sup> the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss<sup>3</sup> differ in having

the same form both in the singular and plural.

The most singular and interesting language of all is the Boorishki, spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral n is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of

the same nature in all cases.

The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

Appendix B. 2 Appendices D & E. 3 Appendices F and C. 4 Appendix A.

their neighbours.1 Though the Dards are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are thus mentioned among other tribes, "also Sudras, Abhiras, Daradas, Kasmiras, with Pattis, Khasiras, Antacharas, or borderers, Pahnaras, and dwellers in mountain caves." Some of these names evidently refer to castes rather than to ethnological divisions. Arrian speaks of "the Derdai, who inhabit the mountains on the eastern borders;" but this would hardly apply to tribes inhabiting the present limits of Dardistan. Pliny's description, "Fertilissimi sunt auri Dardæ," might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81.° Ptolemy also speaks of the race, as living at the sources of the Indus: "Sub fontibus vero Indi Daradræ, et horum montana supereminent." Thus it is evident that the tribes referred to under the name of "Dard" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Cashmeris, and that the legend grew up concerning them, not an uncommon one in wild countries, that they were descended from wild beasts. "Why do you call me Dardoo?" is the question most commonly asked by the Gilgitis who visit Cashmere. your grandfather was a bear," is the not infrequent answer. Thus from the Persian عن dud, "a beast of prey," or from civity darenda, "fierce," the name Dard may have come to be used as an ethnological term in the same way as dahyu, "a robber," gave its name to Dahistan and the Dahœ tribe, as shown by General Cunningham,2 and as Kaffir, Cossack, and Kirghiz are now applied to different Asiatic Tribes. The term Dard is not known in Chitral.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindoo Koosh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindoo Koosh tribes are divisible into several well-defined groups. The difference between the Ghalchahs

<sup>1</sup> See page 12.

<sup>&</sup>lt;sup>2</sup> Archæological Report, Vol. II, pages 47-48.

and the tribes to whom the name of Dard has more especially been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in

some cases, greater still.

In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still

exist in the Kokcha and other valleys to the westward.

In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys

in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanscrit. But Zend and Sanscrit being sister languages, a relationship is shown to exist between the two groups. The Khowar language, as has already been mentioned, shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.

The Yeshkuns or Boorish, of Hunza, Nager, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood

in their veins.

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable.

It is generally agreed that Badakhshan and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in latter times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date.

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Siah-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindoo Koosh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500

<sup>1</sup> Muir's Sanscrit Texts, Vol. II, page 266.

feet, and probably spread along the hills for a considerable distance to the eastward.

In the tribes of the third group I would recognise the descendants of those who settled in the fertile valleys among the lower hills. In the course of generations considerable differences would naturally arise between the three groups, living under different conditions, and acted on by different circumstances, and in time all community of feeling would disappear. The first great change to occur must have been the intrusion of the Boorish. I believe that in them we see the descendants of the Yuechi, who conquered Bactria about 120 B.C. In the term Yeshkun, applied to them by their neighbours, the old name perhaps survives, and the name Boorish, by which they still call themselves, is perhaps traceable in "Pooroosha," the ancient name of Peshawur, which was the seat of the Indo-Scythic kingdom founded by the son of Kitolo, of the Little Yuechi tribe, who conquered Gandhara and Ariana in the beginning of the fifth century A. D. They probably once occupied the Shigar Valley, and all the affluents of the Indus, together with the Indus Valley itself, down to about Jalkot. In the process of occupation of this country, they must have subdued the Aryan (Siah Posh) inhabitants, whose women were probably not less sought after for their beauty then than at the present day, and in this way, and by absorbing the tribes already occupying the ground, they gained a sufficient infusion of Aryan blood to alter their type of feature and their general characteristics. It is no doubt to them that Abu Rihan, who wrote in the beginning of the eleventh century, refers in his description of the course of the Indus-

"In two days' journey you arrive at another part of Turkestan, where the Bhotyas and Dyan dwell. Their king is called Bhot Shah, and their cities are Gilgit, Asurah (Hasora or Astor), Salsas (Chilas), and their language is Turki. The inhabitants of Cashmere suffer greatly from their encroachments and depredations."

In another place he styles them:

"The Bhotyawari Turks, from whose encroachments the Cashmerians suffer great distress."

The next event of importance in the shifting of tribes was probably the movement of the Shins northward, which may have happened about the time of, and was possibly occasioned by, the irruption of the Mahommedans into India; but I should be inclined to assign an earlier date to it. It is to be

noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hindooism, and not of Buddhism, I think there can be little doubt. preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pukli they must have pressed up the Indus Valley, founding a number of small principalities, the most important of which were Gilgit and Baltistan, and extended almost as far as Leh. carved Hindoo idols still to be met with in Western Ladakh, some of which show the Brahminical thread, were no doubt their work. The conquerors naturally settled in the most fertile parts where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shins would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shins come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who out-numbered them.

Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Hunza for the original race in its greatest purity, and that is what is actually found. In Nager also, a country not quite so impregnable as Hunza, but sufficiently so to make it difficult of conquest, the population is entirely Boorish. At the villages of Myoon and Hini, or Hindi, in Hunza, a few Shins are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Myoon the Boorish language is not spoken. At Chaprot, however, there are plenty of Shins, and the nature of the ground is such that the possession of Chaprot secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of

things existed in the days of the Shin rule as now, that is, that while Hunza was nominally obedient to Gilgit, there was little intercourse between the two states.

Turning westward to Yassin, we again find the Boorish, or Woorshik, forming the population of the upper valley in which the Boorish language is spoken. Here, again, the language boundary nearly corresponds with the present political boundary, and here again, as on the Hunza side, physical difficulties form a natural barrier between the upper and lower valley, though the Shins have extended along the main valley west of its junction with the Woorshigoom Valley. Below Gahkuch, and as far as the Indus, the Shins are found in increasing numbers, though still in the minority. The language, however, is Shina. As the table already given has shown, the proportion of Yeshkuns to other races decreases steadily the further south one goes, and the Shins preponderate in the more fertile valleys till the Pathan population is reached, the single exception to this rule being the community of Palus. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yassin and Hunza divided from each other by lofty mountains, which stops short at the natural frontiers?

The next event must have been the movement of the Tartars from the eastward along the Indus Valley. The period of the establishment of their power in Iskardo is perhaps marked by the appearance of the name Ghotachoh in the Makpon genealogy. There was, no doubt, at the time a Yeshkun population living mixed with the Shins, and owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu, we see the only remaining relics of the former Shin inhabitants of Baltistan, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

Mr. Shaw, describing the localities, says:-

"In a wild gorge, through which the narrow Indus rushes, and where the grand masses of granite seemingly piled in confusion on both banks scarcely leave room for the passage of the river, and conceal the mountains behind them, my camp was pitched. Close by, the Hanu ravine, which in its upper part expands into a wide inhabited valley, escapes through a rocky chasm into the Indus. My next day's march led through similar scenery, the path now rising up the side of

the cliff, supported on frail-looking scaffoldings of tree trunks, resting on projecting rocks or on wooden trestles, now plunging precipitously down to the river side, where a stone could be thrown to strike the opposite cliff across the Indus. The village of Darchik, likewise, is cut off from the lower course of the valley by a vertical cliff, the escarpment of the plateau on which it stands. There are only two ways of approach—one high up and away from the river, is guarded by a fortified communal dwelling; the other, near the river, consists of a rugged narrow staircase, constructed in the face of the cliff and closed by a gateway at the top."

In each case it is apparent how much concern the physical conformation of the country has with the preservation of ethnological divisions.

The movement of the smaller tribes was no doubt due to the increasing pressure of the Afghans in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus Valley, and the Gubbers of the Kooner Valley about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gourœi of ancient geographers, whose former abode was in the Punjkorah Valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kooner Valley it is only used among themselves, and not by their neighbours of Chitral, who call them Narisatis. The Torwalik of the Swat Kohistan, and the Chiliss of the Indus Valley, apparently were also formerly one tribe, and according to the Chiliss tradition came from Boneyr.

The Kho would seem to have once spread over a much greater extent of country than they now occupy. Their name appears in the ancient Khophen (the Cabul River), the Choaspes (the Kooner River), the Choes (the combined Swat and Punjkorah Rivers), and in the name of the Comedæ mountains, which must have been those at the head of the Swat Valley. They were, no doubt, the Khasiras of the Vishnu Purana, and perhaps the Cosyri of Pliny; and in the name of And-Kho, 350 miles to the westward, we may perhaps see traces of them.

The number and diversity of the dialects spoken among the Siah Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Mahommedanism, has isolated them from their neighbours. But while their enmity with their Afghan neighbours to the west is deadly and

unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the south and west the Pathan, from the east the Tartar, and in a less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Punjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increases, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. Neemchas of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

FINIS.

# APPENDICES.

# EXPLANATORY NOTE.

As the following languages are not found in a written form, transliteration is not possible: they are, therefore, written according to simple English pronunciation, eked out with signs:—

```
a unaccented to be pronounced as in "have."
a or ah as the short a in "America."
a as in "dark."
e unaccented as in "shell."
é or eh as in the French "était."
è as the first e in "where."
ê or ey as the a in "way."
i unaccented as in "kill."
as the ee in "feet."
o unaccented as in the French "votre."
δ as in "knot."
ō as in "for."
ô as in "hole."
ö as in the German "schön."
u unaccented as in "gun."
ù as in "full."
ü as in the French "mieux."
ai as the y in "my."
th and ph as in "Trentham," and "up-hold," not as the Greek
    \theta and \Phi.
gh and kh are pronounced much less gutturally than in Persian,
    excepting in the language given in Appendix J.
n and g with a dot underneath, cerebrally as in the French
    "non," "long."
```

j with a dot underneath, soft as in the French "jamais."

ñ as in the Spanish "señor."

# APPENDIX A.

# BOORISHKI

(Nager dialect)

Spoken in Hunza, Nager, and Yassin.

[This is the language called Khajuna by Dr. Leitner.]

# SKETCH OF GRAMMAR.

# THE SUBSTANTIVE.

Substantives are either masculine or feminine, as are also the first three numerals, which have masculine and feminine forms.

The genders of nouns expressing human beings are according to sex; all other living creatures, irrespective of sex, are masculine. All things made of wood are masculine, and all metals or things made of metal are feminine, except jamé "a bow," which is feminine; and toomák "a gun," deedoo "a bullet," chùr "a knife," and "coined money," which are masculine. Things made of cloth of any kind are feminine, with some exceptions. All trees, plants, and grains are feminine, with one or two exceptions; and fruits are masculine, except gaing "a grape," which is feminine. All liquids are feminine.

The relations of substantives are expressed by the application of postpositions, which are alike both in the singular and plural.

	Sir	ıgular.		Plura	l.
Gen. Dat.	a man . of a man to a man		siss-é.	men of men to men men	. siss-é. . siss-er.
	on a man in a man with a man	: :	siss-etté. siss-é-ùloo.	on men in men with men .	. siss-etté. . siss-é-ùloo. . siss-é-k <b>â</b> t.
Voc.	by or from oh man .	a man	siss-tsum.	by or from men oh men	. siss-tsum.

Voc. oh wife

The é interposed between the noun and postposition in the ablative is only for the sake of euphony, and is often omitted. All nouns, both masculine and feminine, are declined like SISS, except feminine nouns relating to human beings, as:

### Singular. Plural. Nom. (thy) wife . gùs. (thy) wives . . gùs-hiunts. Gen. of (thy) wife . . gùs-moh. of (thy) wives to (thy) wives . gùs-hiunts-é. . gùs-hiunts-er. Dat. to (thy) wife . . gùs-mor. . gùs. (thy) wives . . gùs-hiunts. Acc. (thy) wife on (thy) wives in (thy) wives Abl. on (thy) wife . . gùs-moy-etté. . gùs-hiunts-etté, in (thy) wife . . gùs-mo-loo. . gùs-hiunts-moloo. with (thy) wife . gùs-mo-kât. for (thy) wife . . gùs-mo-gunné. with . gùs-hiunts-kât. for . gùs-hiunts-gunné. or from (thy) gus-mo-tsum. from or (thy) gus-hiunts-tsum. wives. . wah gus.

The vocative exclamation differs according to the relationship between the persons. Men say leh to one another, and wah to all women except their own wives. To their wives they use the exclamation seh, which is also used by women to one another.

oh wives

. wah gushiunts.

The noun in the genitive is placed before the governing noun, as: Sissé hághoor "The man's horse;" Sissé toomáké deedoo "The man's gun's bullet."

Every substantive and adjective has a suffixed termination both in the singular and plural, which is used somewhat as an indefinite or definite article, and is interposed between the substantive and the This termination is always un or wun in the singular, postposition. but varies considerably in the plural, the commonest forms being ing, isho, ùts, ik, and unts. It is not necessarily discarded when used with a numeral, as: Oomé bérùman siss-ik yotsùma "How many men did you see?" Jáh hin siss-un yetsum "I saw one man." Jeh sissun-kat niyum "I went with the man."

The termination is never used in the singular with both adjective and substantive, but is suffixed to whichever comes last in the sentence, as:

```
Shatillo siss-un.
A strong man .
That man is very strong.
                                    Iné sis bùt shatillo-wun bai.
```

The rule, however, does not always hold good in the plural, where the termination can be used at pleasure, either with both substantive and adjective, or only with one; but it is more correct to use it only as in the singular, as:

```
Shatillo siss-ik.
Strong men
Those men are very strong .
                                   Ooé siss-ik bùt shatill-joko bán.
                                . Toromo hůmalkům-isho hághoor.
Ten swift horses
```

# THE ADJECTIVES.

The adjective precedes the substantive, as shown above.

# PRONOMINAL SUBSTANTIVES AND ADJECTIVES.

A number of substantives and adjectives have pronominal prefixes, without which they are never used, and which are employed according to the relation of the noun to which they are prefixed. Each has seven forms; thus, to express "head" it is necessary to say "my head," "your head," &c.; but there is no word for "head" in the abstract. For instance:

```
my head . . . ai-yetis. her head . . . moo-yetis. his head . . . i-yetis. your head . . . mai-yetis. their head . . . . oo-yetis.
```

When applied to animals or objects, the forms of the third persons singular and plural are used. The prefix is nearly the same in all pronominal words, both substantive and adjective.

The use of the regular pronouns is not obviated by these prefixes, but they are employed in addition; nor are the plural terminations discarded, as:

These substantives all denote objects or attributes which belong to a single individual, possession of which cannot be shared, such as "head," "dream," "temper," "father," "wife," &c.

The pronominal adjectives are compounds formed from the above substantives, as, es-shokùm "generous," from es (pronom. subs.) "heart," and shokùm "wide," the prefix being changed either according to the person of the verb it governs or is governed by, and denoting qualities which cannot be shared, as:

```
I became independent

His father is brave

My wife is timid

Jeh ás-goorùmun manâm.

Iné yoo es-dághânusun bai.

Jâ ows moos-goosâsun bo.

We are clever

Min mil-chikoyo ban.
```

Heel	Heart	Head	Hand	Hair	Grandmother	Grandfather	Foot	Finger	Father	Face	Eyelash	Eyebrow .	Eye	Elbow	Ear	Dream	Daughter-in-law	Daughter .	Chin	Cheek	Brother	Bone	Body	Belly	Beard	Back	Aunt	Arm	Anger		
٠	•	•	•	•		·	•	•	•		•	•	•	•	•		<b>₹</b>	•		•	•					•	•	•	•		
•	•	•			•		•	•		•	•	•	•	•			•		•			•	•			•	•	•	•		
, ághân	· ass	. aiyetis	· áring	. ágoyiung		áDi.	. owtis	. ámish	• ow	. áshkil	. árpur	. áltâns	. álchin	. ásúsún	. áltúmál	. owljî	. ákhâkın	. aly	. ásun	. ámookùsh	. áchoo	. áltin	. ádim	. owl	. aingyi	. áwuldus	. ántsoo	. áshuck	. ámoskish	ist. Pers.	
googhân	gùs	goyetis	gooring	gogoyiung	0.1.	goni.	gootis	gomish	goow	gooshkil	goorpur	gooltâns	goolchin	goosùsùn	gooltùmál	gooljî	gookhâkin	goy	goosun	goomookush	gochoo	gooltin	goodim	gool	goongyi	goowuldus	goontsoo	gooshuck	goomoskish	and Pers.	SING
ighân	es	iyetis	ırıng	igoyiung		epi	yootis	emish	yoow	ishkil	irpur	iltâns	ilchin	isùsùn	iltùmál	yooljî	ikhâkin	êy	isun	imookùsh	echoo	iltin	idim	yool	ingyi	iwuldus	intsoo	ishuck	imoskish	3rd Pers. Mas.	SINGULAR.
mooghân	moos	mooyetis	mooring	moogoyiung		mopi.	mootis	momish	moow	mooshkil	moorpur	mooltans	moolchin	moosùsùn	mooltumál	mooljî	mookhâkin	moy	moosun	moomookùsh	mochoo	mooltin	moodim	mool	moongyi	moowuldus	moontsoo	mooshuck	moomoskish	3rd Pers. Fem.	
meghân	mes	miyetis	miring	migoyiung		mepi	myootis	memish	туоош	mishkil	mirpur	miltans	milchin	misùsùn	miltùmál	mîljî	mikhâkin	mêy	misun	mimookùsh	mechoo	miltin	midim	miyool	mingyi	miwuldus	mintsoo	mishuck	mimoskish	1st Pers.	
mághân	más	maiyetis	maring	mágoyiung		mápi	mowtis	mámish	mow	máshkil	márpùr	máltans	málchin	másùsùn	máltùmál	máljî	mákhákin	maiy	másun	mámookùsh	máchoo	máltin	mádim	mowl	maingyi	máwuldus	mántsoo	máshuck	mámoskish	2nd Pers.	PLURAL.
ooghân,	00S.	ooyetis.	ooring.	oogoyiung.		oni.	ootis.	oomish.	00W.	ooshkil,	oorpùr.	ooltâns.	oolchin.	oosùsùn.	ooltumál.	oljî.	ookhâkin.	oyi.	oosun.	oomookùsh.	ochoo.	ooltin.	oodim.	ool.	oongyi.	oowuldus.	oontsoo.	ooshuck.	oomoskish.	3rd Pers.	

Clever	The Angry Brave	Wife	Uncle	Tongue	Toe	Temper	Son	Sister	der	Palm of the hand	Neck	Name	Nail	Mouth	Mother	Loins	Liver	Lip	Knee	Husband .
	proj		•	•		•				д. •	•								•	•
• • • • •	nomi			•		•	•	•				•								•
	inal .						•				•		•							
álchikooin ás-shokum ás-goorum ás-chedum ás-goosas	pronominal adjectives are very few:	OWS	ángoo	owmùs ,	ámish	áteir	aiyî	aiyus	ápoing	âtuttus	ush ámoonlish	aik	owrî	âkhát	ámi	áshting	aikin	aiyl	ádoomùs	owyer
goolchikooin goos-shokùm goos-goorùm goos-chedùm goos-goosâs	e very few : goomos gùs-dághânùs	800s	goome	goomùs	gomish	gote:	gooyî	gooyus	gooping	goonttus	gosh	gooik	goorî	gookhát	goomi	goshting	gookin	goyl	goodoomùs	gooyer
ilchikooin es-shokùm es-goorùm es-chedùm es-goosâs	imos es-dághânùs	yoos	ingoo	yoomùs	emish	itsi <b>r</b>	îyî	iyus	ipoing	ituttus	esh	îk	yoorî	ikhát	m.	eshting	ekin	îyl	idoomùs	
moolchikooin moos-shokùm moos-goorum moos-chedùm moos-goosâs	moomos moos-dághanús	600	moongoo	moomùs	momish	monteir	mooyî	mooyus	mopoing	mootuttus	mosh	mooîk	moorî	mookhát	moomi	moshting	mookin	moyl	moodoomùs	mooyer
	mimos mes-dághânùs	myoos	mingoo	myoomùs	memish	miteir	mîyî	miyus	mipoing	mituttus	mesh	mîk	myoorî	mikhát	mimi ~	meshting	mekin	mîyl	midoomùs	myooyer
	mámos más-dághânùs	mows	mame	srimwom	mámish	máteir	maîyî	maiyus	mápoing	mâtuttus	másh másh	maik	mowrî	mâkhát	mámi	máshting	maikin	maiyl	mádoomùs	moyer
1	oomos. s oos-dághânùs.	005.	come.	oomùs.	omish.	orter.	ooyî.	ooyus.	oopoing.	ootuttus.	osh.	ooik.	oorî.	ookhát.	oomi.	oshting.	okin.	ooyl.	oodoomùs.	ooyer.

# PRONOUNS.

The personal and demonstrative pronouns are declined as follows :-

			- 6	Nom.	Gen.	Dat.	Acc.	The l	The locative and ablative are formed as in the noun.	lative are fori	ned as in the	noun.
I (trans.) .		٠	•	jáh	~ <u>*</u>	, (0	 -	iĝ.	iĝ. 100	i. k <i>át</i>	iĝ-	is. tsùm
I (intrans.)	٠	٠	٠	jeh		ğ	<u>.</u>		<u>.</u>	Ļ	•	
Thou .	•	•	•	шоо	ооте	оотег	оош	oomé-	oomé-	oomé-	oomé-	-шоо
He (this one)		•		kin	<b>k</b> iné	kiner	kin	kiné-	kiné-	kiné-	kiné-	kin-
He (that one)	•	٠	•	i.	iné	iner	'n.	iné-	iné.	iné•	iné-	. <b>ė</b>
She (this one)	•		•	kin	kinmoh	kinmor	kin	kinmoh-	kinmoh-	kinmoh-	kinmoh-	kinmoh-
She (that one)	•		•	Ë	inmoh	inmor	. <b>⊑</b>	inmoh-	inmoh-	inmoh-	inmoh-	inmoh-
We .	•	•	•	m. m	mîņ	mîņmer	min,	-՝ այս-	-մլա	mîņ-	-ċıjw	mîņmé-
You .	•	•	•	máh	тâ	та́тег	máh	m <b>å-</b>	m <b>â-</b>	mâ-	mâ-	m <b>ŝ</b> má-
They (these)		•	•	koo	kooé	kooer	koo	koo-	koo-	koo-	koo-	koo-
They (those)			•	8	00é	<b>0</b> 00er	00	-00	•00	•00	•00	-00

In the nominative singular a difference is made between a transitive and intransitive verb, by adding  $\acute{e}$  when the former is employed, except in the first person, when a slightly different form is used, as shown above. No difference is made in the first and second persons plural:  $\acute{e}$  is added to the third person sometimes, but is not obligatory:

When reference is made to objects or animals, the following forms, which are not applicable to human beings, are used:—

{ khos, masc. khot, fem. { ess, masc. et, fem. That . s essé, masc. { khosé, masc. khoté, fem. of this Of that l eté, sem. Those ets these khots. etsé. of these khotsé. Of those This is the horse . Khos hághoor bi. . Khot tsil tultus dila. This water is good. . Khos essé-tsùm tultus bi. This is better than that.

# REFLECTIVE PRONOUNS.

The reflective pronoun is formed by a reduplication of the personal pronoun:

I myself we ourselves . Jeh jé. thou thyself. you yourselves . . máh maiyt. . oom gooi or goo they themselves . in î. he himself they themselves (objects) . ets i. she herself . in mooî. . ess î. it itself (masc.) it itself (fem.) . et î.

The genitive is formed by using the personal and possessive pronouns together,—jáh jehimoh, oomé gooimoh, iné iyimoh, &c.:

Dative.

Accusative.

Same as nominative.

Same as nominative.

mookherer.

mikherer.

mikherer.

makherer.

ookherer.

## POSSESSIVE PRONOUNS.

The possessive is also indicated by the following form:

mine	•	. jehimoh.		her .		. mooyimoh.
thine	•	. gooimoh.		ours .		. míyimoh.
mis .	•	. iyimoh.		yours.	•	. maiyimoh.
		theirs	•	. ooyimoh.		

# Examples.

. jehimoh háh. My house

. mooyimoh hághoor. Her horse

. iné imimoh mooyimoh mooyetis. His mother's head

I wish you to teach me your lan- jáh ruck echabá gooimoh bash aikin; etté guage; in return I will teach you budul jehimoh båsh oomer goykyum,

The cows which you saw were ours boouns be yotsoomá etsé míyimoh biùn.

# INTERROGATIVE PRONOUNS.

The interrogative pronoun is expressed by ámin or menun when relating to human beings, and ámis (masc.) and ámit (fem.) when relating to animals or objects, as:

> Which horse is this? . . . Khos ámis hághoor bi. Whose house did you enter? . Oom mené hâhlé nibum. Whose is this? . . . . . . . . . . . . Khos áminé bi.

# RELATIVE PRONOUNS.

The relative is expressed by using be with the personal pronoun, as:

> . Jéh be niyum. I who went . Jáh be sissun yétsum. . Be nimi iné siss bai. I who saw the man . This is the man who went

The horse which I saw . . Hághoor be yétsum.

This is the man I saw . . Jáh be yétsum iné siss bai.

# INDEFINITE PRONOUNS.

Kúts and men are used in the sense that wallah is employed in Hindoostani, but are not used to make into verbal substantives as in that language, as:

> A person of Hunza . . . Hunzoo kútsun. Náger kútsik.

. Menun niyuss áwaji.

# PREPOSITIONS.

Besides kát "with" and yer "before," which are suffixed to the noun they govern, certain prepositions have pronominal forms-

ME. ápuch		TREE. goopuch	Нлм. ipuch	Her. moopuch	Us. mipuch	You. mápuch	Тнем.
álji goolji	goolji		ılji	moolji	milji	málji	içloo
ákât gokât	gokât		ékát	mookât	mîkât	mâkât	ookât
aiyer gooyer			îyer	mooyer	miyer	maiyer	ooyer
ángi g <b>ù</b> ṇgi	gùngi		igi	moongi	igņim	máņgi	ùgi
áshâski gúshaski			ishâski	múshaski	mishaski	másháski	ooshâski

Example.

"He was standing in front of me; when I began to go, he went I is aiyer tsut diebum; jeh niyumúloo ja áchoo ilji nimi.

# THE NEGATIVE.

The simple negative "no" is expressed by  $b\acute{e}$ . "Not" is expressed by  $\acute{a}pi$ , which is apparently a compound of the word bi "is," with the negative a affixed. For human beings  $\acute{a}pai$  is used in the masculine and  $\acute{a}po$  in the feminine, as:

```
Have you seen him? No . . . Oomé in yétsoomá? Bé. This is not your gun . . . Khos oomé toomák ápi. He is not here . . . . . . . . . In kohlé ápai. The Queen is not in the house . . . Gánish háhlé ápo.
```

A negative form is given to the verb by affixing ai,  $\acute{a}$ , ow. In compound verbs the negative is interposed, as:

If the verb already begins with ai,  $\acute{a}$  is interposed, as: aikenuss "to teach me,"  $ai-\acute{a}-kenuss$  "not to teach me."

If the verb already begins with  $\lambda$ , ai is prefixed, as:  $\acute{a}russ$  "to send me," Ai- $\acute{a}russ$  "not to send me."

# THE VERB.

The verb is generally very regular with terminations expressing tense and person. The infinitive always ends in ass, ess or uss.

A great number of verbs form the past participle irregularly, and certain of them conjugate the past participle as a tense. Among the latter are—

to do or t	to m	ake		etuss.	to	see		•		yétsuss.
to bring .			•	ditthuss.	to	come			•	jooyess.
to ask	•		•	doghârùsuss.	to	go		•		niyuss.
to sleep .	•	•		gùchêyuss.						

Jooyess also forms three of its tenses irregularly.

All tenses, except in the imperative mood, have different terminations of the 3rd person singular to express different genders of nouns or of persons.

The imperfect tense in the 1st person singular and plural, and the pluperfect in the 1st person singular, have two forms, which are used at pleasure without changing the meaning.

By the use of úloo and etté with the perfect tense a gerund in the

form of a tense is produced.

The conditional or potential mood is formed by the suffix ábé "or not" to all tenses of the indicative mood.

A verbal substantive is formed by adding postpositions to the infinitive, as:

```
in the going . . niyuss-úloo. for the going . niyuss-gunné. from the going . niyuss-tsúm. with the going . niyuss-kát.
```

# THE VERB.

# Conjugation of the verb "To Go."

# INFINITIVE MOOD.

INFINITIV	E MOD.
Present.	Future.
to go niyuss.	to be about to go. niyuss niyuss.
Pa to have gone	st. . niyuss dìl <b>ù</b> m.
PARTIC	CIPLES.
Present.	Future.
going nichoomé.	being about to go niyussé.
Pa	vst.
Singular.	Plural.
I having gone ná. thou having gone nokô. he or it having gone nî. she or it having gone nomo.	we having gone nimen. you having gone námâ. they having gone noo. they having gone nî. (objects) ( fem.)

# GERUNDS.

in my having gone in thy having gone in his, her, its having gone.	jeh niyum-ùloo. oom nim-ùloo. in nim-ùloo.	in our having gone in your having gon in their having gon
--	--	---

min nim-ùloo. ne máh nim-ùloo. oo nim-ùloo.

In the same way jeh niyum-etté "on or by my having gone, &c."

# SUPINES.

possibly to go	•	•	niyuss-ábé.	1	must go .	•	•	niyuss-awájé.
meet to go	•	•	niyuss-maiymi.	ł	ought to go	•	•	niyuss-dila.

# INDICATIVE MOOD.

# Present.

Singu	lar.	Plural	•
thou art going he is going she is going	nichoobai. nichoobo. nichibi.	we are going you are going they (human beings) are going. they (objects) are going (mas.) they (objects) are going (fem.)	nichoobân. nichoobân. nichooibiùn.

	Imp	erfect.	
I was going thou wast going he was going she was going it was going (mas.) . it was going (fem.)	nichabum or nichabaiyum. nichoobum. nichoobum. nichoobom. nichibim.	we were going.  you were going they (human beings) were going. they (objects) were going (mas.) they (objects) were	nichabum or ni- chabaiyum. nichoobum. nichoobium. nichoobiùm.
		going $(fem.)$	

# Pluperfect.

I had gone . niyabum or niyabum. thou hadst gone . nibum. had gone . nibum. had gone . nibum. had gone . nibum. had gone (mas.) nibim. it had gone (mas.) nibim. had gone (fem.) h	The same of the sa	
thou hadst gone inibum. he had gone inibim. he has gone inima. he or it will go inichi. he has gone iniba. he we will go ini	Singular.	$m{P}lural.$
thou hadst gone inibum. he had gone . nibum. he had gone . nibum. she had gone (mas.) . nibim. it had gone (mas.) . nibim. had gone (mas.) . nibim. had gone (mas.) . nibim. had gone (fem.) . nibim. they (objects) had gone (fem.) . nibim. had gone (fem.) . nibim. they (objects) had gone (fem.) . nibim. they (objects) had gone (fem.) . nibim. had gone (fem.) . nibim. they (objects) had gone (fem.) . nimen. they went (objects) (fem.) . nimen. they went (objects) (fem.) . nimin. they went (objects) (fem.) . nimin. The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular.  Præterite.  We have gone . nibân. they (objects) have gone (fem.) . nibân. they (fobjects) have gone nibân. they (objects) will go	I had gone niyabum or ni-	we had gone nibum.
he had gone . nibum. she had gone . nibom. it had gone (mas.) nibim. it had gone (fem.) nimidiùm.    Perfect.   New t		you had gone nibum.
she had gone (mas.) nibim. it had gone (mas.) nibim. they (objects) had gone (ms.) nibim. they (objects) had gone (fem.)  I went niyum. thou wentest nima. he or it went nimo. he or it went nimo. he went nimo. he went (objects) (mas.) nimin. they went (objects) (mas.) nimin. they went (objects) (fem.) nimin.  The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular. Plural.  I have gone . nibá. he has gone . nibá. have gone . nibán. have gone (mas.) nibi. thas gone (mas.) nibi. thas gone (mas.) nibi. thas gone (fem.) nimidla.  I will go nichum. thou wilt go . nicho. he or it will go . nicho. she will go . nicho.  I will go nichomá. he or it will go . nicho. he or it will go . nicho.  IMPERATIVE.  let me go nisha. go you ninh. let him, her, or it go . nish. let them go . nishen. go you ninh. let him, her, or it go . nish. let them go . nishen.  I may be going, &c nichaba-ábé. I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Præterite.  I may have been go- nichabum-ábé. I may yor would have niyabum-ábé. I may go nichum-ábé.	thou hadst gone . nibum.	they (human beings) nibum.
it had gone (mas.) . nibim. it had gone (fem.) . nimdilàm.    Perfect.	he had gone nibum.	
thad gone (fem.) . nimdilàm.    Perfect.   Perfect.	it had gone (mgs) nibim	
I went niyum. thou wentest nima. he or it went nima. he went nimo. he went nimo. he went		they (objects) had gone nibitsum.
I went niyum. thou wentest nima. he or it went nima. he went nimo. went	Dans	Fact
thou wentest . nima. he or it went . nimi. she went nimo.  The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular.  Præterite.  Plural.  we have gone . nibân. they (human beings) nibân. they (human beings) nibân. they (human beings) nibân. they (bijects) have gone inibân. they (objects) have gone nibân. they (objects) have gone nibiûn.  Future.  I will go nichom. the or it will go . nicho. they (objects) will go . nichomia. they (objects) will go . nichomia	•	
went. they went (objects) (mas.) nimiun. they went (objects) (fem.) nimi.  The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular.  I have gone . niyabá. thou hast gone . nibái. she has gone . nibai. she has gone . nibo. it has gone (mas.) . nibi. thas gone (fem.) . nimdila.  I will go . nichum. thou wilt go . nichoomá. he or it will go . nicho.  Future.  I will go . nicho.  Future.  I we will go . nicho.  Future.  I we will go . nicho . nicho . go you will go . nichoomin. they (objects) will go . nichoomin. (fem.)  IMPERATIVE.  let me go . nisha. let us go . nishen. go you . nin. let him, her, or it go . nish. let them go . nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c. nichaba-ábé. I might have gone, &c. niyum-ábé. I should have gone, niyabá-ábé. &c.  Pluperfect.  I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Future.  I may or would have niyabum-ábé. I may go . nichum-ábé.		
went. they went (objects) (mas.) nimiun. they went (objects) (fem.) nimi.  The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular.  I have gone . niyabá. thou hast gone . nibái. she has gone . nibai. she has gone . nibo. it has gone (mas.) . nibi. thas gone (fem.) . nimdila.  I will go . nichum. thou wilt go . nichoomá. he or it will go . nicho.  Future.  I will go . nicho.  Future.  I we will go . nicho.  Future.  I we will go . nicho . nicho . go you will go . nichoomin. they (objects) will go . nichoomin. (fem.)  IMPERATIVE.  let me go . nisha. let us go . nishen. go you . nin. let him, her, or it go . nish. let them go . nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c. nichaba-ábé. I might have gone, &c. niyum-ábé. I should have gone, niyabá-ábé. &c.  Pluperfect.  I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Future.  I may or would have niyabum-ábé. I may go . nichum-ábé.	he ar it went nimi	
they went (objects) (mas.) nimiun.  The perfect also acts as a future præterite, as "I shall have gone, &c., niyum."  Præterite.  Singular.  Præterite.  Singular.  Plural.  I have gone . niyabá. thou hast gone . nibá. she has gone . nibá. she has gone (mas.) . nibi. it has gone (mas.) . nibi. it has gone (fem.) . nimdila.  Future.  I will go nichum. thou wilt go . nichoomá. he or it will go . nicho.  Future.  I we will go nichum. thou wilt go . nicho.  Future.  I we will go nichum. thou wilt go . nicho.  Future.  I we will go nichun. they (objects) have gone (fem.)  Future.  I we will go nichoomun. they (human beings) will go nichoomun. they (human beings) will go nichoomun. they (objects) will go nichoomiùn. they (objects) will go nichoomiùn. (fem.)  IMPERATIVE.  I tet us go nishen. go thou ni.		
### Præterite.    Præterite.   Plural.		they went (objects) (mas.) nimiun.
### Præterite.    Præterite.   Plural.	The perfect also acts as a future	proterite as "I shall have gone
Singular   Plural		e præterite, as i snan nave gone,
I have gone niyabá. thou hast gone nibá. he has gone nibá. she has gone nibo. it has gone (mas.) . nibi. it has gone (fem.) . nimdila.  I will go nichum. thou wilt go nichoomá. he will go nicho. she will go nicho.  I will go nicho.  I will go nichoomá. he or it will go . nichi. she will go nicho.  IMPERATIVE.  let me go nisha. go thou ni. let him, her, or it go . nish.  I may be going, &c nichaba-ábé. I may have been go- nichabum-ábé. I may or would have niyabum-ábé. I may go nichum- they (human beings) they (objects) have gone (mas.) they (objects) will go nichon. you will go nichon. they (objects) will go (mas.) they (objects) will go (fem.)  IMPERATIVE.  I might have gone, nibân. nibân. nibân. nibân. have gone nibân. they (objects) have gone (mas.) they (objects) will go (fem.)  I might have gone, nichon.  I might have gone, nibân. nibân. nibân. nibân. have gone (mas.) they (objects) will go (mas.) they (objects) have gone (fem.)	Præt	erite.
thou hast gone	Singular.	Plural.
he has gone nibai. she has gone nibai. she has gone (mas.) . nibi. it has gone (fem.) . nimdila.  Future.  I will go nichum. thou wilt go nichoomá. she will go nicho. she will go nicho.  I will go nicho.  Future.  I will go nichum. thou wilt go . nichi. she will go . nichi. she will go . nichi. she will go . nicho.  IMPERATIVE.  let me go nisha. go thou ni. let him, her, or it go . nish. let them go nichaba-ábé. Imperfect.  I may be going, &c nichaba-ábé. Imperfect.  I may have been go nichabum-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé. I may go nichum-ábé. I may go nichum-ábé. I may go nichum-ábé.  I may or would have niyabum-ábé. I may go nichum-ábé.		
she has gone . nibo. it has gone (mas.) . nibi. it has gone (fem.) . nimdila.    Future	thou hast gone . nibá.	
it has gone (mas.) . nibi. it has gone (fem.) . nimdila.    they (objects) have gone (mas.)	he has gone nibai.	
I will go nichum. thou wilt go nichum. the or it will go nicho.   we will go nichomiche or it will go nicho.   we will go nichomun. they (objects) will go nichomichen. she will go nicho.   we will go nichomun. they (human beings) will nichen. go. they (objects) will go nichomiùn.   will go (mas.) they (objects) will go (mas.) they (objects) will go nichomiùn.   let me go nisha.   let us go nishen. go thou ni.   go you nîn. let him, her, or it go . nish.   let them go nishen.   let them go   let them g	she has gone nibo.	have gone,
they (objects) have gone (fem.)  Future.  I will go nichum. thou wilt go nichoomá. he or it will go nicho. he or it will go nicho.  She will go nicho.  IMPERATIVE.  let me go nisha. go you nishen. go thou ni. let him, her, or it go . nish.  Imperfect.  I may be going, &c nichaba-ábé. Imperfect.  I may have been go- nichabum-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.		(mas)
I will go nichum. thou wilt go nichoomá. he or it will go nicho.  she will go nicho.  she will go nicho.  she will go nicho.  we will go nichun. you will go nichoomun. they (human beings) will go nichoomiùn. (mas.) they (objects) will go nichoomiùn. (pem.)  I my po you nishen.  Conditional Mood.  Perfect. I may be going, &c nichaba-ábé. I might have gone, &c. niyum-ábé. ing, &c.  Pluperfect. I may por would have niyabum-ábé. I may go nichum-ábé.	it has gone ( <i>Jem.</i> ). Initidia.	they (objects) have gone nibitsun.
I will go nichum. thou wilt go nichoomá. he or it will go . nichi. she will go nicho.  she will go nicho.  she will go nicho.  she will go nicho.  she will go nichom. they (human beings) will go (mas.) they (objects) will go (mas.) they (objects) will go (nichomiùn.  IMPERATIVE.  let me go nisha. go thou ni. let him, her, or it go . nish. let them go nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c nichaba-ábé. Imperfect. I may have been go- nichabum-ábé. ing, &c.  Pluperfect. I may or would have niyabum-ábé. I may go nichum-ábé. I may go nichum-ábé.	Futi	,
thou wilt go nichoomá, he or it will go nichi. she will go nicho.  they (buman beings) will go (mas.) they (objects) will go (mas.) they (objects) will go (fem.)  IMPERATIVE.  let me go nisha. go you nishen. go thou ni. go you nin. let him, her, or it go . nish. let them go nishen.  CONDITIONAL MOOD.  Present.  Prefect.  I may be going, &c nichaba-ábé. I might have gone, &c. niyum-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé. I should have gone, niyabá-ábé.  E tuture. I may go nichum-ábé. I may go nichum-ábé.		
they (objects) will go (mas.) they (objects) will go nichomiun.  IMPERATIVE.  let me go nisha.   let us go nishen. go thou ni.   go you nîn. let him, her, or it go . nish.   let them go nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c nichaba-ábé.   I might have gone, &c. niyum-ábé.  Imperfect.  I may have been go- nichabum-ábé.   I should have gone, niyabá-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé.   I may go nichum-ábé.	thou wilt go nichoomá	vou will go nichoomun.
they (objects) will go (mas.) they (objects) will go nichomiun.  IMPERATIVE.  let me go nisha.   let us go nishen. go thou ni.   go you nîn. let him, her, or it go . nish.   let them go nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c nichaba-ábé.   I might have gone, &c. niyum-ábé.  Imperfect.  I may have been go- nichabum-ábé.   I should have gone, niyabá-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé.   I may go nichum-ábé.	he or it will go nichi.	they (human beings) will nichen.
they (objects) will go (mas.) they (objects) will go nichomiun.  IMPERATIVE.  let me go nisha.   let us go nishen. go thou ni.   go you nîn. let him, her, or it go . nish.   let them go nishen.  CONDITIONAL MOOD.  Present.  I may be going, &c nichaba-ábé.   I might have gone, &c. niyum-ábé.  Imperfect.  I may have been go- nichabum-ábé.   I should have gone, niyabá-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé.   I may go nichum-ábé.	she will go nicho.	σn.
IMPERATIVE.  let me go nisha.   let us go nishen. go thou ni.   go you nîn.   let him, her, or it go . nish.   let them go nishen.  CONDITIONAL MOOD.  Present.   Perfect.  I may be going, &c nichaba-ábé.   I might have gone, &c. niyum-ábé.    I may have been go- nichabum-ábé.   I should have gone, niyabá-ábé.   &c.    Pluperfect.   Future.    I may or would have niyabum-ábé.   I may go nichum-ábé.		they (objects) will go nichoomiùn.
IMPERATIVE.  let me go nisha.   let us go nishen. go thou ni.   go you nîn.   let him, her, or it go . nish.   let them go nishen.  CONDITIONAL MOOD.  Present.   Perfect.  I may be going, &c nichaba-ábé.   I might have gone, &c. niyum-ábé.    I may have been go- nichabum-ábé.   I should have gone, niyabá-ábé.   &c.    Pluperfect.   Future.    I may or would have niyabum-ábé.   I may go nichum-ábé.		they (chiects) will go nichimi
let me go nisha. go thou ni. let him, her, or it go . nish.  CONDITIONAL Mood.  Present.  Perfect.  I may be going, &c nichaba-ábé. I might have gone, &c. niyum-ábé.  I may have been go- nichabum-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé. I may go nichum-ábé. I may go nichum-ábé.		(fem.)
Conditional Mood.  Present.  I may be going, &c nichaba-ábé.  Imperfect.  I may have been go- nichabum-ábé.  I may have been go- nichabum-ábé.  I should have gone, niyabá-ábé.  &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.		
Conditional Mood.  Present.  I may be going, &c nichaba-ábé.  I might have gone, &c. niyum-ábé.  I may have been go- nichabum-ábé.  I should have gone, niyabá-ábé.  ing, &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.	let me go nisha.	let us go nishen.
Conditional Mood.  Present.  I may be going, &c nichaba-ábé.  I might have gone, &c. niyum-ábé.  I may have been go- nichabum-ábé.  I should have gone, niyabá-ábé.  ing, &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.	go thou ni.	go you nîn.
Present.  I may be going, &c nichaba-ábé.  I might have gone, &c. niyum-ábé.  I may have been go- nichabum-ábé.  I should have gone, niyabá-ábé.  &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.	let him, her, or it go . nish.	let them go nishen.
I may be going, &c nichaba-ábé.  I might have gone, &c. niyum-ábé.  I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Pluperfect. I may or would have niyabum-ábé. I may go nichum-ábé.	Condition	
Imperfect.  I may have been go- nichabum-ábé. ing, &c.  Pluperfect.  I may or would have niyabum-ábé.  I may go nichum-ábé.	Present.	Perfect.
I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Pluperfect.  I may or would have niyabum-ábé. I may go nichum-ábé.	I may be going, &c nichaba-ábé.	I might have gone, &c. niyum-ábé.
I may have been go- nichabum-ábé. I should have gone, niyabá-ábé. &c.  Pluperfect.  I may or would have niyabum-ábé. I may go nichum-ábé.	Imperfect.	
I may or would have niyabum-ábé. I may go nichum-ábé.	I may have been go- nichabum-ábé.	
	Pluperfect.	
•		I ma y go nichum-ábé.

A future form is given to the verb in all its tenses, either by reduplication, as:

I am about to go. niyuss nichaba. | I was about to go. niyuss nichabum. or by using the verb manass "to become," as:

I am about to go . . . . . . niyuss maiyaba.

A verbal substantive is formed by adding the terminations un in the singular and ik, oyki, &c., in the plural to the infinitive, as:

one who goes . . niyuss-un. | one who strikes . delluss-un. those who go . . niyuss-ik. | those who strike . delluss-shoyhi. also in an alternative sense, as:

something to eat . . shiyuss-un. | something to do . etuss-un.

# PRONOMINAL VERBS.

A number of verbs have pronominal affixes, without which they cannot be employed, and may be divided into two classes:

# CLASS I.

Verbs which change the pronominal affix according to the agent.

			ſ				
	1st pers. sing.	2nd pers. sing.	3rd pers. sing. masc.	3rd pers. sing.	ıst pers. plur.	and pers. plur.	3rd pers. plur.
	ij	THOU.	HE.	SHE.	WE.	YOU.	THEY.
to arrive be angry be born	 dushkultuss ámos-manàss dumunuss áskolàss aiyruss áwulluss áwáruss ás-goosàss till-àluss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss ás-gooràss	dokushkultuss goomos-manâss dokomunuss gooskolâss gooyruss goowáruss goos-goosâss till-goluss goos-goorâss dokoyaluss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss goos-goorâss	deshkultuss imos-manâss dîmunuss eskolâss iyruss iwáruss es-goosâss till-êluss es-goorâss dêyaluss ikoluss ikoluss iyênuss eset-gunuss eset-gunuss	doomùshkultuss moomos-manâss doomoomunuss mooskolâss mooyruss moowáruss moowáruss moos-goosâss till-moluss moos-goorâss domoyaluss mookoluss mooyêyess mooyêyess mooyêyess mooyênuss mooyênuss	dimishkultuss mimos-manâss dimêmunuss meskolâss miyruss miwaruss miwaruss mes-goosâss till-mêluss mes-goorâss dimîyaluss mikoluss mikoluss mikoluss mikoluss mikoluss mikoluss mikoluss mikoluss mikoluss	dámáshkultuss mámos-manâss dámomunuss máskolass maiyruss máwulluss máwaruss máwaruss más-goosâss till-mâluss más-goorâss dámaiyaluss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss más-goorâss	dùshkultuss. comos-manâss. doomunuss. ooskolâss. ooyruss. oowáruss. oowáruss. oos-goosâss. till-ôluss. oos-goorâss. doyaluss. ookoluss. ookoluss. ooyêyess. ooyênuss.

A tense of one of these verbs is conjugated as follows:

	(min) mîyrichooban.	(máh) maiyrichoobân.	(oo) ooyrichoobân.	
٠,	•	٠	•	
Plural	•	•	•	
7		•	•	
		•		
	we are dying	you are dying	they are dying	
Singular.	. (jeh) aiyrichabá.	. (oom) gooyrichabá.	. (in) iyrichoobai.	. (in) mooyrichoobo.
Sin	•	•	•	•
	•	•	•	•
	I am dying .	thou art dying .	he is dying .	she is dying .

CLASS II.

Verbs which change the pronominal form according to the object. These verbs supply the place of the passive voice, which is not directly expressed.

		1st pers. sing.	2nd pers. sing.	3rd pers. sing.	3rd pers. sing.	ist pers. plur.	2nd pers. plur. 3rd pers. plur.	3rd pers. plur.
		ME.	THEE.	HIM.	HER.	US.		THEM.
•	•	· dagital ususs	LOROGIIA LISUSS	uguguans.	comognar ususs	ening narass	ususs	dogharususs.
	•	. adelluss	goodelluss	ıdelluss	moodelluss	midelluss	mádelluss	oodelluss.
buy or sell	•	<ul> <li>gushátuss</li> </ul>	gushgotu <b>s</b> s	gushetuss	gushmootuss	gushmetuss	gushmátuss	gushotuss.
	•	. átsenuss	gootsennss	itsenuss	mootsenuss	mitsenuss	mátsenuss	ootsenuss.
deceive .	•	. áfilenuss	goofilenuss	efilenuss	moofilenuss	mifilenuss	máfilenuss	oofilenuss.
•	•	<ul> <li>owshiyess</li> </ul>	gooshiyess	yooshiyess	mooshiyess	myooshiyess	mowshiyess	ooshiyess.
" finish or kill	•	. phushátuss	phush-gotuss	phush-etuss	phush-motuss	phush-metuss	phush-mátuss	phush-ôtuss,
•	•	· jôyess	gooyess	yooyess	mooyess	myooyess	môyess	ooyess.
٠	•	<ul> <li>áskanuss</li> </ul>	gooskanuss	eskanuss	mooskanuss	meskanuss	máskanuss	ooskanuss.
•		. átuss	gôtuss	etuss	mootuss	metuss	mátuss	ôtuss.
" penetrate		. âluss	gôluss	êluss	moluss	myoluss	mowluss	oluss.
•	•	. jáshátuss	jáshgðtuss	jáshetuss	jáshmootuss	jáshmetuss	jáshmátuss	jáshôtuss.
" search for		. áyegooyess	gooye gooyess	iyegooyess	mooyegooyess	miyegooyess	máyegooyess	ooyegooyess.
	•	. áyétsuss	gooyétsuss	iyétsuss	moyétsuss	miyétsuss	máyétsuss	ooyétsuss.
•	•	. âruss	gôruss	êruss	môruss	mêruss	เกล็เนธร	ôruss.
" shut up	•	· áfoosuss	goofoosuss	ifoosuss	moofoosuss	mifoosuss	máfoosuss	oofoosuss.
" cause to sit	•	<ul> <li>owrootuss.</li> </ul>	gorootuss	erootuss	morootuss	mirootuss	mowrootuss	orootuss.
" summon.	•	. dâruss	dokoruss	deruss	doomooruss	dimiruss	dám <b>å</b> russ	doruss.
" take away		. átsooyess	gootsooyess	itsooyess	mootsooyess	mitsooyess	mátsooyess	ootsooyess.
" take out .	•	. dáoosuss	dookoosnss	diyoosuss.	goomoop	dimyoosuss	dámâ-oosuss	doosuss.
"take up		. áyenuss	gooyenuss	iyenuss	mooyenuss	mîyenuss	máyenuss	ooyenuss.
	•	. aikinuss	goykinuss	ékinuss	moykinuss	mêkinuss	maiykinuss.	oikinuss.

# A tense of one of these verbs is conjugated as follows:—

# Singular.

I am teaching thee . I am teaching him . I am teaching her . I am teaching you . I am teaching them .	•	:	:	(jáh oom) gokyum. (jáh in) êkyum. (jáh in) moykyum. (jáh mâ) maikyum. (jáh oo) oykyum.
thou art teaching me thou art teaching him thou art teaching her thou art teaching us . thou art teaching them	•	:	•	(oomé jeh) aikimá. (oomé in) êkimá. (oomé in) moykimá. (oomé miṇ) mêkimá. (oomé oo) oykimá.
he is teaching me he is teaching thee he is teaching her he is teaching us he is teaching you he is teaching them	:	•	•	(iné jeh) aikîmi. (iné oom) goykîmi. (iné moy) moykîmi. (iné miṇ) mêkîmi. (iné mâ) maikîmi. (iné oo) oykîmi.
she is teaching me . she is teaching thee . she is teaching him . she is teaching us . she is teaching you . she is teaching them .	:	•	•	(iné jeh) aikîmo. (iné oom) goykîmo. (iné in) êkimo. (iné miṇ) mêkîmo. (iné mâ) maikîmo. (iné oo) oykîmo.
	•	F	Plur	al.
we are teaching thee . we are teaching him . we are teaching her . we are teaching you . we are teaching them	:	:	:	(miṇ com) goykéyun. (miṇ in) êkéyun. (miṇ in) moykéyun. (miṇ mâ) maikéyun. (miṇ oo) oykéyun.
you are teaching me . you are teaching him you are teaching her you are teaching us . you are teaching them	:	:	:	(máh jeh) aikéymun, (máh in) êkéymun. (máh in) moykéymun. (máh miṇ) mêkéymun. (máh oo) oykéymun.
they are teaching me they are teaching thee they are teaching him they are teaching her they are teaching us. they are teaching you	:	•	•	(oo jeh) aikéymun. (oo oom) goykéymun. (oo in) êkéymun. (oo in) moykéymun. (oo min) mêkéymun. (oo må) maikéymun.

The reflective form "I am teaching myself, &c.," is never used.

A few verbs, such as delluss "to strike," are also used in an abstract sense or as compounds, without the pronominal prefix.

A few, such as yegooyess "to search for," only employ the prefix when referring to human beings.

# NUMERAL VERBS.

A number of verbs have two forms according to the number of the object, as:

to bring (one) to bring (many) to count (one) to count (many) to eat (one) to finish (one) to finish (many) to join (one) to join (many) to make (one) to make (many) to open (one) to open (one) to play upon (one instrument. to play upon (many) instruments.	dit-thuss. doot-thuss. itsenuss. ootsenuss. shiyuss. shooyuss. phush-etuss. phush-otuss. desmåss. dusmåss. etuss. otuss. dinseruss. doonserus. egaruss.	to produce (one) to produce (many) to pull (one) to pull (many) to summon (one) to summon (many) to see (one) to see (many) to cause (one) to sit to cause (many) to sit to strike (one) to strike (many) to take up (one) to take up (many) to teach (one) to throw (one) to throw (many)	desmenuss. doosmenuss. jashetuss. jashotuss. yegooyess. ooyegooyess. yétsuss. yotsuss. erootuss. orootuss. delluss. dôluss. yenuss. ooyenuss. ékínuss. oykinuss. phull-etuss. phull-otuss.
		20 21110 11 (111211)	

and all compounds of etuss "to make."

# Examples.

I have eaten one apple	•	•		Jáh hun báltun shiyum.
I have eaten five apples	•	•	•	Jáh tsùndo bálting shooyum.

A comparison of the above lists will show that several verbs, such as "to count," "to teach," are both numeral and pronominal.

# GENERIC VERBS.

A few verbs have different forms according to the gender of the object, as:

Mas	culin	e fo	rm.	Feminine form.
to bring .	•	•	dit-thuss.	doosooyuss.
to eat .		•	shiyuss.	sheyuss.
to take up	•	•	yenuss.	gunuss.
			E	m Alaa

Examples.							
I took up the gun	•	•		•	•	•	Jáh toomákun yenum.
I took up the sword		•		•		•	Jáh guttunchun gunum.
I brought bread	•	•	•		•		Jáh shùro ditsum.
I brought water		•	•	•	•		Jáh tsil doosooyum.

# THE VERB "TO BE."

The Verb To BE is defective, the only parts being-

# INDICATIVE MOOD.

# Present. Singular. Plural. ban. bin (for human beings). biun mas. biun mas. bitsun fem. jects

# Past.

# Singular.

# Plural.

- baiyum.
- bum.
- { bum mas. } for human beings. bom fem. } for animals and objects).
- bum.
- bum.
- 3. {bum (for human beings). biùn mas. (for animals and objects). dilùm fem.

The conditional is formed by the suffix of ábé, as in the verb "To Go."

# GERUNDS.

Daily ain otto	speaking of oneself	Con my being.
bumùloo bum-etté	speaking of others	{ in his, her, or their being. on his, her or their being.

The verb Manass "to become" is used to supply the deficiencies of the above verb.

Both are employed to express possession as in Latin, there being no verb "to have."

I have a good horse Jå ápuch tultus hághoorun bi. My father had a good sword. Ja ow ipuché tultus guttunchun maimdilùm.

# THE VERB "TO BECOME."

# INFINITIVE MOOD.

Present. Past. I to have become . to become . manass.

# Future.

to be about to become. manass manass.

### PARTICIPLES.

Present. Past. 🕻 nùmun. having become . becoming maiyimé.

### Future.

being about to become manass numun.

# SUPINES.

manâss-awájé. manâss ábé. must become . possibly to become manass-maiymi. ought to become . manass-dila. meet to become

# INDICATIVE MOOD.

## Present.

Singular.		Plural.	
I am becoming	. maiyaba.		. maiyaban.
thou art becoming .	. maiba.	you are becoming .	. maibân.
he, she, it for human { m. beings { f. for animals { m. }	. maibai.	you are becoming they are for human becom-	maibân.
is becom- for animals { m. and objects { f.	. maibi.	ing for animals, m.	maibiùn.

	erfect.
Singular.  I was becoming maiyâbum. thou wast becoming maibum. he, she, it for human fm. maibum. beings f. maibom. for animals fm. maibim. and objects f. maiymdilùm.	Plural.  we were becoming . maiyabum. you were becoming . maibum. they were for human beings } maibum.  becom- ing for animals { m. maibium. and objects { f.maiymbitsum.}
Plup	perfect.
I had become manåbum. thou hadst become manoobum. he, she, it for human m.manoobum. beings f. manoobom. for animals m.manibim. and objects f. manùmdilum.	we had become manoobum. you had become manoobum. they had {for human beings } manoobum become {for animals { m.manibiùm. and objects { f.manoobitsùm.
	rfect.
I became manâm. thou becamest manooma.  for human { m. manimi.} he, she, it } beings { f. manoomo.} became { for animals { m. manibi.} and objects { f. manimdila.}	we became manoomun. you became manoomun. they be- came {for human beings } . manoomun. for animals { m. manibiùn. and objects { f. manibitsun.}
There is also a pronominal form	n of the perfect—
Singular.	$m{Plural}.$
for human m.imanimi.  he. she. it beings f.moomanoomo.	we became mimanoomun, you became mámanoonum, they { for human beings } oomanoomun. became { for animals m. oomanibiùn. and objects } f. oomanoobitsun.
Præt	terite.
I have become manâba. thou hast become manooba. he, she, it for human m. manoobai. has become for animals m. manibi. and objects f. manimdila.	we have become manooban.  you have become manooban.  they for human beings manooban.  have for animals m. manibiùn.  and objects f. manibitsun.
	ture.
I will become maiyâm. thou wilt become maiyma. he, she, it for human m maiyimi. beings f maiyimo. for animals and objects  maiyimi.	we will become maiyan. you will become maimen. they will for human beings } . maimen. become for animals { m. maiy miùn. and objects { f. maiy imi.
	ve Mood.
let him, her, it become mané.	become ye manin. let them become manishen.
There is also a pronominal form	
Singular.  let me become amanish.  let thyself become goomanish.  let him, her, it become $\begin{cases} m. & \text{imanish.} \\ f. & \text{moomanish.} \end{cases}$	Plural.  let us become mimanishen. let yourselves become . mámanooshen. let them become oomanishen.

The conditional mood is formed as in the verb NIYUSS "to go" by adding ábé to all forms of the indicative.

### THE INTERROGATIVE.

The interrogative is formed by adding  $\hat{a}$  or by laying a stronger accent on the final syllable of the verb, if it already terminates in a, as:

Singular.
is he bringing?... dishoobaiya. | are they drinking?... mibana.
hast thou brought?... dithooma. | were we drinking?... miabuma.

### ADVERBS.

There are a few regular adverbs, such as áshingai "carelessly," tullán "slowly," &c., but the more usual form is to employ the adjective without adding the termination un, or to use né or nùmun the past participles of the verbs ETUSS "to do" or MANASS "to become" with the termination, as:

He came quickly, and proudly (and) In hùmalkùm dîmi, dâ muchârun bravely drew his sword.

In hùmalkùm dîmi, dâ muchârun númun es-dághânùsun né guttunch dyoosimi.

Lit. "He quick came, and proud having become, brave having done, sword drew."

### EXAMPLES.

ı.

Iron is hard	Chîmer dungun dila.
	Nâng tsoomun dila.
	Genish boorî tsûm tsoomun dila.
	Jâ hághoor jâ achooé hághoor tsùm hùmalkùmun bi.
Who is that man?	Iné ámin bai P
	Oomé hághoor gowoo bi.
I forgot to get it shod	
0 0	Gosùloo gun chimden iner etuss.
	Béruman muttun dila kolêmoo Nagerer.
I went to Bassin to play polo, but	Jeh Bassiner niyum bùlla delluss gunné, umma, shawarun dushkultum atôloo gális amanum, etté gunné ilji talinum.
I am hungry; give me something to eat	The state of the s
Here are ten water melons	
They are too acid to eat	
I saw some fine fruit in my brother's garden.	Jå achooé bussîloo tultus phámùlishoik yotsum.
Have you forgotten to ask him?	Oomé iner doghârùsuss tillgoloomâ ?
	Akana oomé güsetté owgunoomáké jáh

oom goodejum.

You must go there

I want to go, but I am too busy. place.

Yesterday one man "a hawk on a walnut tree is perched" (lit. fallen) said then I went and there two men caused to sit. Night to become till they sat, afterwards they came, and to sleep time on its becoming light having taken I went with me six men I took. Gently making near it we went, long time we sat. Time from one I sent, that man near it having gone carelessly rose. On his rising that hawk alert made to so much (that) having flown he went. I to the boy "a torch should be, (that) having looked if elsewhere where on the trees (it) has perched," said. Those lads "a torch is not" said, on that silently having come (home) I slept.

Oom eué niyuss áwajé.

Nivuss dila, akoorumunké durô but dila. will send my foster brother in my Ooshum achoowun ja bago erchum seyabá.

> Sáboor hiné bashan tillyetté wullibi senimi, etôloo jeh niyum na elleh altun siss orootum. Shâm manâss kâshinger hrootoomun, itsyeté doomun, dâ guchêyuss ken manassuloo garing nookun niyum ákhât mishindoowân siss ootsooyum. Jool echoomé ipuch nimen, tooshâr kenum hrootoomun. Kenum tsum hinyeté érum, iné siss ipuch nî áshingai dâl manimi. Iné dâl manâssetté essé bâsha lel etimi tairumâner thur nidili nimi. jotoomutser hulching manass dila, barenin huzar dakuloo ámuloo tomun etté wulljia senum. Ooé jotoomutsé hulching ápih senoomun. Etté tsùm chookně dá gùchêyum.

### Translation.

Yesterday a certain man told me that a hawk had perched on a walnut tree, on which I went and caused two men to sit there. They sat till nightfall, after which they came, and as soon as it was sleeping time I took lights and went, taking six men with me. We approached gently and sat a long time. After a time I sent one man, who having approached climbed up carelessly. The hawk was alarmed by his climbing up so that it flew away. I told the boys they should get a torch and see if the hawk had perched somewhere else on the trees. The boys said there was no torch, so being unable to say anything I went home to sleep.

2.

Sáboor jeh ishkårer niyum, sundo siss jakat doobum. Jakat áltáts bazishoyki toomákun bim. Etsé bázisho hun serunké, áltáts táljo, da mishindo gowoo donimiyun. Itsyeté iské sissé kât hághoorké bâzisho hâhler ootsooyum, dâ hikùm ooé jeh etté gâher niyum. Phâlis kenum tsùm donun girîk yotsoomun. Kansh maiyimi ipuch nimen hun ooyùm iltorengé giriyun dellum. Hín sissuné essé nîun hâh yekal nimi. Jáh elleh mùm dâ matân dishuner niyum elleh deshkultumetté tupp manimi ooyùm bùnun yâré gùchoomun. Yettùm gùntsùloo phâlisun bêsko thânùm chishun-etté nimen dâ phâlis donun girîk yotsoomun. Elleh bârenussùloo sirgâné sissik etté gâh-ùloo joochoobum jáh yotsum, umma ooé yonuss owlenoomun min mes-goosoomun huzar dushmoyok maimen etté-gunné hâh yekal nimen.

### Translation.

Yesterday I went out hunting, and five men came with me. I had two hawks and a gun with me. The hawks caught one hare, two pigeons and six partridges. After that I sent three men home with my horse and the hawks and went up the valley with the others. After a short time we saw a herd of wild goats. We crept close, and I shot one wild goat with large horns. One man having taken it up went towards home. I went on to a further place and on night coming on we slept under a big rock. The next day we ascended a very steep (lit. little-sloping) and high mountain, and saw a small herd of wild goats. While looking at them I saw some men coming along the valley, but was not able to recognize them, and fearing lest they should be enemies we went towards home.

3.

Koolto taiy khut niyabum barenáké hin sissun tòmunetté yetté doosoobum, tairùmaner taiy dullum hin sissun gharichoomé dîmi ipuch dî dogharùsimi "oom yetté bess doosoobâ?"

Iné senimi "bess bessun munna dila." Senussuloo da iné senimi "áwá, jáh munna etaba ja koleh oomé be bi." Iné senimé "shooa, jeh yetté doosaba bareyum bessun echoomáké, joo." Etté senuss-etté yarum iné multsimi.

Multsåssùloo yettùm inéke multsimi tairùmåner yarum ine yettum iné yekal daiyok dellimi. Etsé daiyo-tsùm hun dunnun delluss-kât yettùm iné iyetusetté

Yeyessùloo yettùm inéké yâré dîmi, dî inéké dunnuné iné iyetusùloo dellimi. Essé delluss-kât phâlisun iyetus khárimi, mooltun dîmi, tairumaner etté puchum

khoté puchùm siss doo phut otoomun.

Etté bushaié Chârboo elleh bum oyon gutti numá Tarangfah ipuch nimen. Iné Tarangfáh ooé ustum etuss owlenimi.

Iné Tarangfah ké nîa Wuzeeré ipuch nimen, niyussùloo Wuzeer hâhle ápum. Wuzeeré supooyârer dogharùsoomun "Wuzeer um nibaiya?"

Supooyar ooer senoomun "Wuzeer koleh apai Thum ipuch nibai;" Ellémoo

gharichoomé Thum ipuch nimen.

Thumké Wuzeeré oltálik gutti nůma bum, bárenumké gharichoomé bùt sissik

doomun, opuch joochumké áltun sissiké mooltun dîbùllum.

Thumké Wuzeer dogharusoomun, kooé be manoomun. Ellémoo Tarangfah áwul-tsùm âkhirer oyon chegah etimi: tairùmâner Thumke Wuzeeré ustum né oltalik etté hunum oyonoomun.

### Translation.

To-day I had gone down the valley and saw a man who was climbing (lit. going out) on a tree, so that a man came calling up the valley and having come close asked him, "Why, have you climbed up?"

He said, "why, what is forbidden?" On his saying this he (the other one) also

said, "Yes, I had forbidden it; what business have you here?" (lit. what is to you in this of mine?) He said, "Well, I have climbed up, I will see what you can do. Come." On his saying this the one below abused him.

On his abusing, the one above also gave abuse, so that the one below threw stones towards the one above. From throwing those stones one stone hit the head

of the one above.

On being hit (lit. receiving) the one above came down; having come, he also struck him (the other) on the head with a stone. That one with beating had his head a little wounded, and blood came, so that men, having come from this side and that side, separated them.

The Charboo of the village was there, and all having got together went to the Tarangfah. The Tarangfah was not able to settle the case (lit. to make judg-

ment).

The Tarangfah having taken them went to the Wuzeer. On going, the Wuzeer was not at home. They asked the Wuzeer's family, "Where has the Wuzeer gone?"

The family told them, "The Wuzeer is not here; he has gone to the Thum."

They telling it (to one another) went to the Thum.

The Thum and the Wuzeer were both together and saw many men come talking; (when) they came near (they saw that) two men were bleeding. The Thum and and Wuzeer asked them "What has happened?" They enquired from first to last the whole (circumstances) of the Tarangfah, so that the Thum and Wuzeer having awarded judgment fined (lit. took goods from) both.

### VOCABULARY.

All pronominal verbs, nouns, &c., are given in the 3rd person, and marked (pron.)

Numeral verbs are given in the singular and marked (num.)

Some substantives are alike in both numbers, but the plural forms of a few are omitted.

The plural forms of all the adjectives are omitted.

```
To be able
                            ùlenuss.
                            mudull.
Above
                            multsåss.
To abuse
                            chegah f.
Account
                            shùkoorùm.
Acid
                            hùmalkùm.
Active
                            kanow etuss.
To advise
                            ilji.
After
                            its-yeté.
Afterwards
                       ...
                            dâ.
Again
Air
                            ghol f.
Alert
                            lel.
                       . . .
All
                             oyon.
Alongside of
                            ilut.
                             ákhanå.
Although
                            hamêsh.
Always
                        . . .
                             dâ, nâ.
And
                            imoskish f. (pron.)
Anger
                            imos (pron.)
Angry
                        . . .
To be angry
                            imos manass (pron.)
Another
                            thùm.
Another time
                            yetùm dum.
Answer
                            joowah.
To answer
                             joowab etuss.
                       . . .
Ant
                             kòn m., koyo pl.
                             sumba f.
Anxiety
                        . . .
Anxious
                             goonêsh.
                        ...
                            îtsé.
Apart
Apple
                             bált, bálting pl.
Apricot
                            joo, jong pl.
                        • • •
                            ishuck f. (pron.), ishuckichung pl.
Arm
                       ...
Arms (weapons)
                            saman f.
                            hol m.
Army
                            deshkultuss (pron.)
To arrive
                       . . .
Arrow
                             hùnts m., hùntsé pl.
                        . . .
To ask
                             dighārùsuss (bron.)
                        . . .
To ask for
                             doomaruss.
                        . . .
Ass
                       ...
                            jakùn m., jakoyo pl.
Aunt (father's sister) ...
                            intsoo f. (pron.)
                            imi f. (pron.)
      (mother's sister) ...
Autumn
                             duttoo f.
```

```
Avalanche
                            shál m.
                        ...
Away
                            phut.
                        ...
                            iwuldus m. (pron.)
Back
                             ghonaikish.
Bad
                        • • •
Barley
                             hurri f.
                        • • •
                             tatāpul m., tatāpulsho pl.
Bat
To be
                             manåss.
Bean
                             rabòng m.
Bear
                             yan m., yamuts pl.
                             ingyi f. (pron.)
Beard
To beat
                             idelluss (pron.), delluss.
Beautiful
                             tultus.
                             besské, bessunké.
Because
To become
                              manåss.
Before
                              yèr, sor.
To begin
                              soormunuss.
Behind
                              1111.
                              yool m., yooling pl. (pron.)
Belly
Beloved
                              shildato.
Below
                              sirgân.
To betray
                              ehlenuss.
                         ...
                              hâr f.
Betrothal
                         . . .
Between
                              mákůch.
                              bring m., bringants pl.
Bird
Bitter
                              ghákowm.
Black
                              måtùm.
Blind
                              shon.
                              mùltun f.
Blood
To blow
                              phoo etuss.
                              aiyesh shikum.
 Blue
 Blunt
                              phut.
                              idim m., idimisho pl. (pron.)
 Body
                              iltin m., iltinjo pl. (pron.)
 Bone
                              dîmunuss (pron.)
 To be born
                              oltalik.
 Both
                              dir f., diring pl.
 Boundary
                              amé f., jjaming pl.
 Bow
                              hillus m., hilesho pl.
 Boy
                              mutto f.
 Brain
                         . . .
                              shikurk rîl f.
 Brass
                              es-dághanus (pron.)
 Brave
                              shórô m.
 Bread
                              yelluss.
 To break
                         ...
                              hish f.
 Breath
                         . . .
                              dishtik m., dishtikisho pl.
 Brick
                         . . .
                              garôni f.
 Bride
                              garôno m.
 Bridegroom
                              tabung f.
 Bridle
                         ...
                              bush m., bushunts pl.
 Bridge
                              dit-thuss (num.), doosooyuss.
 To bring
                         . . .
```

```
duldullum.
Broad
                             kháruss, gulluss.
To be broken
                             rîl f., rîlisho pl.
Brooch
                             echoo m., echookon pl. (pron.)
Brother
                             gooro.
Brown
                             soormai.
Reddish-brown
                             her m_{.}, herants pl.
Bull
                             deedoo m., deedoomuts pl.
Bullet
                             eskolåss (pron.)
To burn (trans.)
                             golāss.
To burn (intrans.)
                        ...
But
                             umma.
                             bitun m., bitaiyo pl.
Butterfly
                             gushetuss (pron.)
To buy
                             tsùm (suffixed.)
Ву
To call
                             kow etuss.
                             kow f.
Calling
                        . . .
                             oont m.
Camel
                             shung f.
Care
                        ...
                             áshingai.
Careless
Cattle (collectively)
                             booer.
                             toomer f., toomeri pl.
Charm
                             imookùsh f., imookeyùng pl. (pron.)
Cheek
                             isun m., isunisho pl. (pron.)
Chin
                             bidiro-kishi m.
Circle
                             sùrnai m., tooták m.
Clarionet
                        •••
Clean
                             praiyish.
                        • • •
Clever
                             ilchikooin (pron.)
                        ...
                              guttoo m., guttong pl.
Clothes
                         ...
                              hùnum f.
Cloth goods
                         ...
                              khorùn m.
Cloud
                         • • •
                              bîro kerkâmùts m.
 Cock
 Cold
                              chagoorùm.
 Colour
                             rung f.
                         • • •
 To come
                              jooyess.
 Confidence
                              buchik f.
                         ...
 Copper
                              bårdùm rîl f.
                         ...
                              shùti f., shùting pl.
 Corner
                         ...
 Four-cornered
                              wálto shùting.
                         • • •
 Corpse
                              gootis m., gootisho pl.
                         . . .
 Cough
                              kùs f.
                         ...
 To count
                              itsenuss (pron. num.)
                         . . .
 Courage
                              båghdoori f.
                         • • •
 Cousin
                              echoo m, iyus f.
 Cow
                              booah f., booants pl.
 To creep
                              kansh manass.
 Crooked
                              gunder.
                         • • •
 Crow
                              gan m., gaiyo pl.
                         ...
 Cultivation
                              bùshai f.
                         ...
 Custom
                              chôl f.
                         • • •
 To dance
                              giretuss.
                         . . .
```

```
nut f.
Dancing
                       ...
                            náro.
                        . . .
Dangerous
                            tootung f.
Darkness
                        . . .
                             êy f., êyùshunts pl. (pron.)
Daughter
                             ikhåkin f. (pron.)
Daughter-in-law
                        . . .
                            gunts f.
Day
                        ...
                             dogoyi f.
Mid-day
                        ...
                             koolto.
To-day
                        ...
                             ghùt.
Deaf
                        • • •
                             mårun f.
Death
                        ...
                             nefilen f.
Deceit
                        . . .
                             gultung-kish.
Deceitful
                        ...
                             efilenuss (pron.)
To deceive
                        ...
Destitute
                             tárák.
                        ...
Dew
                             punts f.
                        . . .
To die
                             îyruss (pron.)
                        ...
Different
                        ...
                             mùshkil.
Difficult
                             trek.
Dirty
                             itsir f. (pron.)
Disposition
                        ...
To divide
                        ...
                             itsé etuss.
Divorce
                             phut.
                        ...
To do
                             etuss.
                         . . .
                             hook m., hookaiy pl.
Dog
                             hing f., hingeng pl.
 Door
 Down
                             khut.
 Dreadful
                              bághèrk.
                              yooljî f., yooljing pl. (pron.)
 Dream
                         . . .
 To drink
                              dudung m., dudungisho pl.
 Drum
                         ...
 Dry
 Eagle
                              germoon m., germoyo pl.
                              iltùmál f., iltùmáling pl. (pron.)
 Ear
 Earth
                              tik f.
                              bîrdi f.
 The earth
 Earthquake
                              boonyul f.
                              jill.
 East (sunrise)
                              sucho.
 Easy
                              shiyuss (num.), sheyuss.
 To eat
                              grân m.
 Eclipse
                              ing, ingisho pl.
 Edge
                              ting m., tingaiyo pl.
 Egg
                              isùsùn m., isùsùnisho pl. (pron.)
 Elbow
                              husto m., hustomùts pl.
 Elephant
                         ...
                              kùsh.
 Empty
                         . . .
                              dùshmun m.
 Enemy
                              giess.
 To enter
                         . . .
                              koos etuss.
 To envy
                              koos f.
  Envy
                              bubber.
  Equal
```

```
sáboor f
Evening
                            béshál.
                       ...
Ever
                            oyon.
Everybody
                       . . .
                            oyon.
Everything
                       . . .
                            bellis m., bellisho pl.
Ewe
                            bágèr.
Except
                       ...
                            ilchin m., ilchinùts pl. (pron.)
Eye
                       ...
                            iltans m. (pron.)
Eyebrow
                        . . .
                             irpur m. (pron.)
Eyelash
                             ishkil f. (pron.)
Face
                             supooyar m., humooyin m.
Family
                        ...
To fall
                             iwulluss (pron.)
                             muttun.
Far
                             biss m.
Fat (subs.)
                             dághanùs.
Fat (adj.)
                             yoow m., yootsaro pl. (pron.)
Father
           (as a form of
                               aiyah, (as a mark of respect) bábá.
                 address)
                             iwaruss (pron.)
To be fatigued
Fault
                             tis f.
                        . . .
Fear
                             bîietai f.
                        ...
                             esgoosass (pron.)
To fear
 Feather
                             pergoo f., pergoochung pl.
To feed
                             yooshiyess (pron.)
 Female
                             sontch m., sontchomùts pl.
 Fig
                             phâg.
                        ...
 Fight
                             birgah f.
                             emish m., emishiunts pl. (pron.)
 Finger
 To finish
                             phushetuss (pron. num.)
 Fire
                             phoo f., phoming pl.
                        ...
 First
                             yerkomäs.
 Fish
                             choomoo m., choomoomùts pl.
                        ...
 Flock (of birds)
                             brin m.
                        ...
 Flour
                             dághôn f.
                        ...
 Flower
                             askoor f., askooring pl.
 Flute
                             gubbi m., gubbiunts pl.
 To fly (as a bird)
                             thur delluss.
                         •••
 Following
                              its-yeté.
                         ...
                             yootis m., yooting pl. (pron.)
 Foot
 For
                             gunné (suffixed.)
 To forget
                              tillêluss (pron.)
                         ...
 Forgetfulness
                              till f.
                         . . .
 Fort
                              kun m., kununts pl.
 Foster kindred
                              ooshum.
                         . . .
 Fowl
                              kerkâmûts m., kerkâmûsho pl.
                         ...
 Fox
                              loyn m., loynmuts pl.
                         . . .
 Friend
                              shùgoolo m.
                         ...
 Friendship
                              shùgoolar f.
                         ...
 From
                              tsùm (suffixed.)
 Frost
                              gámoo m.
 Fruit
                              phámul m., phámulisho pl.
```

Herd

```
shuck.
Full
                         ...
                              bishkeh f.
Fur
                         ...
                             bussi f., bussisung pl.
Garden
                             es-shokùm (pron.), lit. wide-hearted.
Generous
                         ...
                             jool.
Gentle
                         . . .
                             iyêyess (pron.)
To get
                         . . .
                              dussin f., dussiwunts pl.
Girl
                         . . .
                             yooyess (pron.)
To give
                         . . .
                             niyuss.
To go
                             doosuss.
To go out
                         ...
Goats (collectively)
                             hooyess m.
                         ...
                             huldun m.
He-goat
                         . . .
                             sigir m., sigirisho pl.
She-goat
                             giri m., girîk pl.
Wild goat
                             dummun.
God
Gold
                             genish f.
                         . . .
                             tultus.
Good
                        . . .
                             gaing f., gainging pl.
Grape
                        . . .
Grandfather
                             epi m. (pron.)
                             epi f (pron.)
Grandmother
                             shikah f., shikaing pl.
Grass
                             minadari f.
Gratitude
                         . . .
                             ooyùm.
Great
                         ...
                             jùt shikum.
Green
                        • • •
                             pidik.
Griet
                         . . .
                             pidik manass.
To grieve
                         . . .
                             toomák m., toomákishs pl.
                         . . .
Gun
                             milliung f.
Gunpowder
                         . . .
                             aiyer m.
Hail
                             igoyiung f. (pron.)
Hair
                         ...
Half
                             irîng f., irîngchung pl. (pron.)
Hand
                         . . .
                             doyom f.
Right hand
Left hand
                             göm f.
                         •••
                              yun m., yununts pl.
Handle
                         . . .
                             shuriar f.
Happiness
                         . . .
                             shùriêsh.
Happy
                         ...
To be happy
                             esgoorass (pron.)
                             dung.
Hard
                        ...
                             ser m., serunts pl.
Hare
                         . . .
                             gut f.
Hatred
                         . . .
                             gutchunch m., gutchunchisho pl.
Hawk
                        . . .
                             iyetis m., iyetisho pl. (pron.)
Head
                             dêyaluss (pron.)
To hear
                             es m. (pron.)
Heart
                        ...
The Heavens
                             aiyesh f.
                         . . .
                             tsoom.
Heavy
                             ighan (pron.)
Heel
                         ...
Hen
                             söntch kerkâmùts m.
                             dòn m.
```

```
koleh.
Here
                            thânùm.
High
                        . . .
To hit (as with a gun or
                 a stone)
                            yeyess.
                             pùsh.
Hollow
                             duck f.
Hope
                             hághoor m., hághoorints pl.
Horse
                             sårpo f., sårpomùts pl.
Horse-shoe
                             guroom.
Hot
                             hâh f., hâhichung pl.
House
                             beltum.
How
                             bérùman.
How many
                             bérùm.
How much
                             ashåtoo.
Humble
                             chum f.
Hunger
                        . . .
                             chumini.
Hungry
                             tah f.
Hundred
                        ...
                             ishkur etuss.
To hunt
                             ikoluss (pron.)
To be hurt
                        . . .
Husband
                             mooyer m., mooyerisho pl. (pron.)
                        ...
                             gámoo m.
Ice
                        ...
                             butt.
Idle
                        . . .
                             ákân, huzâr.
                        ...
                             ákhenuss.
To be ignorant
                        ...
To be ill
                             gális manáss.
                        . . .
Illness
                             gális m.
                        ...
                             es-goorùm (pron.)
Independent
                        . . .
Industrious
                             dùrùskùn.
                        ...
Infant
                             jotis m, jotůmůts pl.
                        . . .
                             dishùloo.
Instead of
                        ...
Iron
                             chîmer f.
                             ustum f.
Judgment
                        • • •
To join
                             desmåss (num.)
                        •••
Kettledrum
                             dåmul m., dåmulisho pl.
To kick
                             dapiski delluss.
                        . . .
To kill
                             eskanuss (pron.)
                        ...
King
                             thum m., thummo pl.
                        ...
King's son
                             gùshpoor m., gùshpoorisho pl.
                        . . .
Knee
                             idoomùs m., idoomùsisho pl. (pron.)
Knife
                             chùr m., chùrunts pl.
                        • • •
To know
                             henuss.
                        • • •
Lame
                             gowoo.
                        ...
                             båsh f., båshisho pl.
Language
                        • • •
To laugh
                             ghasass.
                        • • •
Lead
                             nang f.
                        ...
To learn
                             henuss.
                        ...
To leave
                             phut etuss.
                        ...
Leg
                             bussin f., bussining pl.
```

```
Level
                              bubber.
Lie
                              ghultung f.
Life
                             jî f.
Light (subs.)
                             sung f.
Light (adj.)
                             hùmalkùm.
Lightning
                             tumlum f.
                         ...
Like
                              joowun.
                         ...
Line
                             kishi m. (a line of men), jin f.
Lip
                             îyl f., îyling pl. (pron.)
A little
                             phâlis.
                        . . .
Liver
                             ekin f., ekining pl. (pron.)
                        . . .
                             eshting (pron.)
Loins
                        ...
Long
                              goosunum.
                         ...
Long (in sound)
                             birángo.
                        . . .
To look at
                             barenuss.
                        ...
Love
                             shool f.
To love
                             shool etuss.
Low
                             chutt.
                        . . .
Maid
                             choomutker f., choomutkersho pl.
                        . . .
To make
                             etuss (pron. num.)
                        . . .
                             biro m., biromùts pl.
Male
                        . . .
Man
                             siss m., sissik pl.; hir m., hirikunts pl.
                        . . .
Young man
                             châkùr m., châkùrsho pl.
                        . . .
                             jut m., jutoo pl.
Old man
                        ...
                             bowom m., bowomisho pl.
Mare
                             gèr f.
Marriage
                        . . .
                             ighunuss.
To measure
                        . . .
Meat
                             chup f.
                        . . .
Medicine
                             mili m., milimuts pl.
                        . . .
                             gowun, booer m.
Melon
                        ...
                             dogoyi f.
Mid-day
                             tráng thup f.
Midnight
                        ...
                             mámoo f.
Milk
                        ...
                             yeng m., yengisho pl.
Mill
                        . . .
                             es chedùm (pron.), lit. narrow-hearted.
Miserly
                        . . .
                             koorts f.
Mist
                        . . .
                             hálunts m.
Moon
                        . . .
                             tsai m.
New moon
                             ishah f.
Month
                             tunts f.
Half month
                        •••
                             sordi b.
                        . . .
Morning
                             pirun m.
Moth
                        . . .
                             imi f., imitsáro pl. (pron.)
Mother
                        . . .
Mother (as a form of
                             zùzi, mámán.
            address)
                             chish m., chishming pl.
Mountain
                             girkis m., girkisho pl.
Mouse
                             ikhát f., ikháting pl. (pron.)
Mouth
                             bùt.
Much
                        . . .
                             tairùm.
So much
                        ...
```

```
ákoorùm.
This much
                       ...
                            tághâ f.
Mud
                       . . .
                            birunsh, birang pl.
Mulberry
                       . . .
                            girkis m. (literally a mouse).
Muscle
                            harîp f., harîping pl.
Music
                       ...
                            awájè.
Must
                       . . .
                            yoorî m., yooriunts pl. (pron.)
Nail (finger)
                       ...
                            îk f., îkin pl. (pron.)
Name
                       • • •
                            tháronum, chedùm.
Narrow
                       ...
                            asir (for objects), ipuch (for persons)
Near
                       ...
                                (pron.)
                            esh m. (pron.)
Neck
                            îyi m., îyoo pl. (pron.)
Nephew
                       • • •
                            khus bé.
Never
                       . . .
                            tōsh.
New
                            êy f., êyùshunts pl. (pron.)
Niece
Night
                            thup f.
                            bé.
No
                            menké bé.
Nobody
None
                            besská bé.
                            shimal.
North
                       ...
                            imoopùsh m., imoopùsho pl. (pron.)
Nose
Not
                            ápi, ápai, ápo.
                            bessun ápi.
Nothing
                       ...
Now
                            mootoo.
Of
                             é (suffixed.)
Old
                            mên.
                        ...
                            eté (suffixed.)
On
One (person)
                             kùts.
                             thih, khus.
Only
Open
                             bâto.
                             dinseruss (num.)
To open
Oppression
                             zùlum f.
                        ...
Or
                             yah.
                        ...
To order
                             hùkum etuss.
Other
                             thùm.
                             holé (suffixed.)
Out
                             yet, uté, utùm (suffixed.)
Over
Owl
                             hoo m., hooisho pl.
                        ...
To be pained
                             ikholuss (pron.)
Palace
                             táng f., tángichun pl.
Palm (of the hand)
                             ituttus (pron.)
                        . . .
Partridge
                             gowoo m.
                        ...
Peach
                             chùkder, chùkdering pl.
                             pêshoo, pêshoomùts pl.
Pear
To penetrate
                             êluss (pron.)
Perhaps
                             maiymi.
                        ...
To permit
                             hùkum etuss.
Pigeon
                             tál m., táljo pl.
                        ...
```

To run

```
Pity
                            ják f.
Place
                            dish f.
                       ...
To place
                            osuss.
                        ...
Play
                            gireli f.
To play (a game)
                            girātuss.
To play (on an instru-
               ment)
                            egaruss (num.)
Pleasant tasting
                            ooyum.
To please
                             shuriar etuss.
To be pleased
                             esgoorass (pron.)
                        . . .
Plough
                            hersh f., herisho pl.
                        ...
Point
                            ittun m., ittunisho pl.
Praise
                             tikani f.
                        ...
Pride
                            digásherkish f.
                            desmenuss (num.)
To produce
                        . . .
To promise
                            kät etuss.
                            muchar, digasher.
Proud
                        ...
                             jáshetuss (pron. num.)
To pull
Quail
                            ghoon m., ghooyo pl.
                        ...
                            tákpah f.
Quality
                        ...
                             chull f.
Quarrel
                        ...
                             gánish f. gánunts pl.
Queen
                        ...
                             hùmalkùm.
Quick
                        ...
Rain
                             herált f.
                             kárêlo m., kárêlomùts pl.
Ram
                        ...
To read
                             senuss.
                        . . .
                             rull.
Ready
                             iyêyess (pron.)
To receive
                             iyênuss (pron.)
To recognize
                             desmâss (num.)
To reconcile
                        ...
Red
                             bårdùm.
                        ...
                             ùskoon m., ùskoyo pl.
Relation
                             ùskooni f.
Relationship
To remember
                             eset gunuss (pron.)
                        • • •
Remembrance
                             gùsilo m.
                             talinuss.
To return
Reward
                             goorin.
Rice
                             bron m.
Rich
                             gummus.
                        . . .
                             gîkyoo m.
Ringlets
                        . . .
                             diêess, dâl manâss.
To rise
                             sindah f., sindaming pl.
River
                             gun f., guning pl.
Road
                        . . .
                             bùn m... bùnisho pl...
Rock
                             tesh f., teshing pl.
Roof
                             gushk m., gushko pl.
Rope
                        ...
Rotten
                             mên.
                        . . .
                             bidiro.
Round
                             jecherum.
Rough
```

gatsuss, haiyetuss.

```
sùpùsh.
Sad
                         ...
Saddle
                              tilyun f.
                              soh f.
Sand
                               chùdo f.
Sarcasm
                         ...
                              gharass.
To say
                         . . .
                              shellåss.
To scatter
                         . . .
                              yegooyess.
To search
                              iyegooyess (pron.)
To search for
                         • • •
                              iyétsuss (pron.), yétsuss (num.)
To see
                         . . .
                         ...
                              boh f.
Seed
                              gushetuss (pron.)
To sell
                              éruss (pron.)
To send
                         . . .
                              itsé etuss.
To separate
                         . . .
                              shedder m., sheddershoo pl.
Servant
Shadow
                              yel f.
Shame
                              shiker f.
                         . . .
                              hirùm.
Sharp
Sheep (collect.)
                              belisho.
                         • • •
                              yetul m.
Wild sheep
                         ...
Short
                              kùt.
                         . . .
                              ipoing f., ipoingisho pl. (pron.)
Shoulder
                         ...
                              icher etuss.
To shout
Shut
                              tum.
                              ifoosuss (pron.)
To shut
                         . . .
Side
                              king m., kingen pl.
On this side
                              kitti.
                         ...
                              itti.
On that side
                         • • •
                              îlut.
Alongside
Sigh
                              hansh f.
                         . . .
Silent
                              chook.
                         . . .
Silk
                              chooshi, sikkim f.
                         ...
Silver
                              boori f.
                         . . .
                              jowah m., jowámůts pl.
Sinew
                         ...
                              gáring etuss.
To sing
                         . . .
Singing
                              gur f.
                         ...
Sister
                              iyus f. iyustáro pl. (pron.)
To sit
                              hrootuss.
To cause to sit
                              erootus (pron.)
                         . . .
Skin
                              butt f_{\cdot}, butting pl_{\cdot}
                         ...
Sky
                              aiyesh f.
Slave
                              siss.
                         ...
Sleep
                              dáng f.
To sleep
                              gùchêyuss.
                         ...
Sloping
                              bêsko.
Slow
                              butt.
Slowly
                              tullan.
                         ...
Small
                              jot, echagon.
                         ...
Smoke
                              tuss f.
                         . . .
Smooth
                              shigishùm.
                         . . .
Snake
                              tol m., tolunts pl.
Sneeze
                              thiùn f.
Snow
                              gé f.
```

Thin

```
hililùm.
Soft
                        •••
                             phookun.
Some
                        ...
Somebody
                             menun.
Something
                             bessun.
                             iyi, m., iyoo pl. (pron.)
Son
                             erer m. (pron.)
Son-in-law
Sorrow
                             pidik f.
                             jî f.
Soul
                        ...
                             icher f., ichering pl.
Sound
                        ...
                             janoob.
South
                        • • •
                             bel, booi f.
Spade
                             dôri, kuppun m.
Spoon
Spring
                             gároo f.
To stand
                             tsut diéess.
                             ási m., ásimùts pl.
Star
                        ...
Stern
                             dowom.
                        ...
                             dun m., daiyo pl.
Stone
                             tofan f.
Storm
Straight
                             tsun.
                             kûrk f.
Straw
Strength
                             shát f.
                        ...
                             shátillo.
Strong
                        • • •
                             owdoomunuss m. (lit. inability to pro-
Stupidity
                                duce.)
Suitable
                             yeshki.
Summer
                             shini f.
                             deruss (pron.), yegooyess (num.)
To summon
                        •••
Sun
                             sah m.
                        ...
                             gusherum.
Sweet
                        . . .
Swift
                             hirùm.
                        ...
To swim
                             thum delluss.
                        •••
                             guttunch f., guttunchtang pl.
Sword
                        •••
Tail
                             isùmál m. (pron.)
                        . . .
To take
                             tsùyess.
                        ...
                             itsooyess (pron.)
To take away
To take hold
                             donuss.
                        ...
                             diyoosuss (pron.)
To take out
                        ...
                             iyenuss (pron.), yenuss, gunuss (num.)
To take up
                        ...
To teach
                             ékinuss (pron. num.)
                        • • •
To tell
                            senuss.
                        ...
                             itsir f., itsiring pl. (pron.)
Temper
                        • • •
That one (applied
                        to
  animals or objects)
                             ess m., et f.
                        . . .
That one (applied
                        to
                             in.
  human beings)
                        . . .
That (relat.)
                             be.
                        ...
Then
                             etôloo.
                        ...
                             elleh.
There
                        • • •
Therefore
                             khoté gun.
                        • • •
                             dághanùs.
Thick
                        •••
                             dikootùm.
```

```
sumba etuss.
To think
                        . . .
                             ooyoonyar f.
Thirst
                        ...
                            oonyoonyoon.
Thirsty
This one (applied to ani-
                            khos m., khot f.
  mals or objects)
                        •••
This one (applied
                        to
                             kin.
  human beings)
                        ...
                             goonêsh f.
Thought
                             book m., bookunts pl.
Throat
                             phull etuss (num.), wushiyuss.
To throw
                             lip etuss.
To throw away
                        ...
                             khut wushiyuss.
To throw down
                        ...
                             láfoot m., láfootisho pl.
Thumb
                             tingtong f.
Thunder
                        ...
Thus
                             ákil, taiyi.
                        ...
Till
                             kåshinger, tung.
                             ken f.
Time
                             es-goosas (pron.)
Timid
Tin
                             kalai f.
To
                             er (suffixed.)
                             emish m., emishiunts pl. (pron.)
Toe
                        ...
Together
                             gutti.
                        . . .
                             chimden, jimel.
To-morrow
                        . . .
                             hipùlto.
The day after to-morrow
                             yoomùs (pron.)
Tongue
                             imé m. (pron.)
Tooth
                        ...
                             jook etuss.
Touch
                        ...
                             yekál (suffixed.)
Towards
                        • • •
                             tòm f., tòming pl.
Tree
Truth
                             tsun f.
                        ...
                             esaluss (pron.)
To try
                        ...
                             ghonaikish.
Ugly
                             owlenuss.
To be unable
                                     bábá
                                              (older), echegon
Uncle (father's brother)
                             oyùm
                                                                    bábá
                                (younger) m.
                                         (pron.), nunné (form
Uncle (mother's brother)
                                                                       of
                             ingoo m.
                                address.)
Under
                             yar (suffixed.)
                             bagèr.
Unless
                        ...
Upright
                             tsut.
                        •••
                             barsil f., taiy f.
Valley
                             báris m., bárisho pl.
 Vein
                         • • •
 Very
                             bùt.
                         . . .
                              tultus.
 Very well
                         • • •
 Village
                             girum f., girumisho pl., bùshai f.
                         ...
 Vine
                              goorbi f., goorbing pl.
                         . . .
 Voice
                              kow f., kowunts pl.
                         . . .
 Vulture
                             gussir m., gussirisho pl.
                             bull f., bulling pl.
 Wall
                        . . .
 Walnut
                             tilli f_{\cdot}, tillung pl_{\cdot}
                         ...
```

```
bul f., bulling pl.
Walnut tree
                        •••
                            tsil f., tsilming pl.
Water
                        • • •
                             áshato.
Weak
                             ásháteyar f.
Weakness
                        • • •
To weep
                             heruss.
West (sunset)
                            boor.
Wet
                             hághùm.
What
                             bessun, be.
Wheat
                            gùr f.
                        ...
                            béshál.
When (interrog.)
                        ...
When (relat.)
                            kenùloo.
                       ...
                            ámùloo, ám.
Where (interrog.)
Which one (applied to
                            ámis m., ámit f.
   animals or objects)
Which one (applied to
                            ámin.
  human beings)
                            thùr f., thùryung pl.
Whip
                        ...
                            boorùm.
White
Who (interrog.)
                            ámin.
Why
                            bess.
Wide
                            shokum.
                        ...
Widow
                            gyoos f., gyoosho pl.
                        ...
                            gyoos m., gyoosho pl.
Widower
                        . . .
                            yoos f., yoosindaro pl. (bron.)
Wife
                        • • •
                            tish f.
Wind
                        ...
                            dárî f., dárîmichung pl.
Window
                            mell f.
Wine
                            gullgi f., gullgichung pl.
Wing
Winter
                            baiy f.
Wisdom
                            ilchinkoon m. (pron.)
                            âkil.
Wise
                       . . .
\mathbf{W}ish
                            ruck f.
                       ...
                            ruck etuss.
To wish
                            kåt (suffixed.)
With
Within
                            ùloo, lé. (suffixed.)
                            å (prefixed.)
Without
                            gùs f., gùshiunts pl.
Woman
                            jut f., jutoo pl.
Old woman
                       ...
                            gáshil m., gáshiling pl.
\mathbf{Wood}
                            sheh f., shehmichung pl.
\mathbf{Wool}
Work
                            dùrô f.
                            dùrô etuss.
To work
World
                            dùnyat f.
                            ikháruss (pron.)
To wound
                       ...
                            girminuss.
To write
                       . . .
                            yðl f.
Year
                       ...
Yellow
                            shikerk.
                       ...
Yes
                            áwá.
                            sáboor.
Yesterday
The day before yester-
                            malto
  day
```

# Numerals.

M	asculine.	Feminine.	For human beings only.
1	hun	hik	hin
2	áltáts	álto	áltun
3	ùsko	iski	iské
3 4 5 6	wálto	wálti	
5	sùndo	sindi	
6	mishindo	mishindi	
7	tullo	tullé	
<b>7</b> 8	áltámbo	áltámbi	
9	hùncho	hùnti	
10	tôromo	tôrimi	
II	tùrmah-hun		
12	,, -áltáts		
13	,, -ùsko		
14	,, -wálto		
15	,, -sùndo		
16	,, -mishind	lo	
17	,, -tullo		
18	,, -áltámbo	)	
19	" -hùncho		
20	áltèr		
2 I	áltèr-hun		
30	áltèr-tôrom		
40	álto -áltèr		
50	álto -áltèr-tôror	n	
60	iski -áltèr		
70	iski -áltèr-tôron	n	
80			
90	wálti-áltèr-tôroi	m	
100	tah		
200	álto-tah		
1000	sâņs		

# APPENDIX B.

### SHINA

(Gilgit dialect).

## SKETCH OF GRAMMAR.

### THE SUBSTANTIVE.

Substantives are either masculine or feminine. Those relating to human beings and animals are according to sex; for others there is no rule.

Both numbers have two forms, the nominative and the oblique; the dative and ablative are expressed by postpositions added to the oblique form. In some words elision is used. The plural is formed by adding  $\hat{i}$ , or changing the terminal o into  $\acute{e}$ .

Singular.		Plural.	
Gen. of a house	gôt. gôté. gôté-té. gôt. gôté-roo. gôté-ájé. gôté-sâti. gôté-kâryoo. gôté-joh. houses to houses houses on houses on houses for houses for houses	<ul> <li>gôtî</li> <li>gôtî</li> <li>gôtî</li> </ul>	i. -té. -éroo. -ájé. -sâti. -kâryoo.
Gen. of a man m  Dat. to a man m  Acc. a man m  Abl. in a man m  on a man m  with a man m  for a man	mánùjo. men . nánùjé. of men . nánùjé-té. to men . nánùjo-roo. in men . nánùjo-ájé. on men . nánùjo-sâti. with men . nánùjo-kâryoo. for men . nánùjo-joh. from men	mán mán mán mán mán	uijo. uijė-tė.

The noun in the genitive is placed before the governing noun, as: áshpé shish "The horse's head."

# THE ADJECTIVE.

The adjectives with few exceptions terminate in o in the masculine, and i in the feminine, and precede the substantive, as:

a weak man . ashato manujo. | a good woman . mishti chai.

### PRONOUNS.

		Nom. *	GEN.	DAT.	Acc.	ABL.
I	•	{ mah (intrans.) • { másé (trans.)	} maiņ	mahté	mah	mah joh, &c.
Thou .		tooh (intrans.) toosé (trans.)	}tai	tooté	tooh	tooh joh, &c.
He (far)		{ roh (intrans.) rosé (trans.)	}resai	resáté	roh	rosé joh, &c.
He (near)	•	nooh (intrans.) noosé (trans.)	}nesai	nesáté	nooh	noosé joh, &c.
She (far)	•	{ réh (intrans.)	}resai	resáté	réh	résé joh, &c.
She (near)	•	{ néh (intrans.) { nésé (trans.)	} nesai	nesáté	néh	nésé joh, &c.
We .	•	{ béh (intrans.) } bésé (trans.)	}asai	asoté	beh	asojoh, &c.
You .	•	{ tsoh (intrans.) tsosé (trans.)	}tsai	tsoté	tsoh	tsoh joh, &c.
They (far)		. { rih (intrans.) risé (trans.)	}rinai	rineté	rih	riné joh, &c.
They (near	·)	{ nih (intrans.) · { nisé (trans.)	}nimai	nimeté	nih	niné joh, &c.

The Reflective Pronoun is formed by adding áki, as:

I myself . . máh áki. | they themselves . . nih áki.

DEMONSTRATIVE PRONOUNS have two forms in the nominative, according as they are used with a transitive or intransitive verb, and the third person, both singular and plural, has two forms according to whether the object or subject is far or near.

The Interrogative Pronoun is declined as follows; there is no distinction of gender in the plural:—

Singular.	Plural.					
Nom. who or which . \{ kô, mas. kê, fem.	who or which kaiyi.					
Gen. of whom, &c. \begin{cases} kôsé, mas. \ kêsé, fem.	of whom, &c kênoon.					
Dat. to whom, &c { kôsé-té, mas. kêsé-té, fem.	to whom, &c kaiyenoté.					
Acc. whom, &c. $\begin{cases} k\hat{0}, mas. \\ k\hat{e}, fem. \end{cases}$	whom, &c kaiyi.					
Abl. from whom, &c. \{ kôsé-joh, mas. kêsé-joh, fem.	from whom, &c kaiyené-joh.					

The RELATIVE is expressed by tô, as:

I who went . . máh gâs tố. The horse which áshpo páchîgás I saw. tố.

### THE VERB.

The verb is generally very regular with terminations expressing tense and person. A few verbs like BOJOYKI "to go" form the past tenses irregularly, as: gás "I went," gánùs "I have gone."

The infinitive present always ends in oyki. In all tenses except

The infinitive present always ends in oyki. In all tenses except the future, and in the infinitive and imperative moods the singular

has a masculine and a feminine form.

The passive or a causal verb is formed by interpolating  $\acute{a}r$  before the terminal oyki, as: koyki "to eat," karoyki "to be eaten" or "to cause to eat."

A noun of agency is formed by adding k to the infinitive, as: koykik "one who eats," toykik "one who does."

A verbal noun is also formed by using the infinitive present with postposition, as:

with the doing . toyki-sâti. [ from the eating . koyki-joh. for the striking . . . shidoyki-kâryoo.

### ACTIVE VOICE.

#### Infinitive Mood.

Present.					1	Future.		
to strike	•			shidoyki.		to be about to strike	shidoyki beyi.	

Past.

to have struck . . . shidoyki asoo.

#### PARTICIPLES.

Present.					ſ	Future.		
striking	•			shidôjé.		being about to strike	•	shidoyki bé.

Past.

having struck . . . . shidé.

GERUND.

by or from striking . . . shidôbil.

#### SUPINES.

possibly to strike. shidoyki ájé. | meet to strike. shidoyki háno. must strike. . . . shidoyki áwájé.

#### INDICATIVE MOOD.

#### Present.

Singu	lar.	Plural.				
l am striking .	{ shidémùs (m.) } shidémis (f.)	we are striking .	. shidonus.			
thou art striking	shidéno (m.) shidéné (f.)	you are striking.	. shideyanut.			
he, she, it is striking	shideyanoo (m.) shideyanî (f.)	they are striking.	. shidénen.			

Imperfect.							
Singular.	Plural.						
I have been striking { shidémasus (m.) shidémasis (f.)	we have been striking . shidonasus.						
thou hast been striking $\begin{cases} \text{shideyaso } (m.) \\ \text{shideyasé } (f.) \end{cases}$	you have been striking shideyasut.						
he, she, it has been $\begin{cases} \text{shideyasoo}(m.) \\ \text{shideyasi}(f.) \end{cases}$	they have been striking shidénasé.						
Plupe	rfect.						
I had struck . { shidégâsûs (m.)   shidégisis (f.)	we had struck shidégises.						
thou hadst struck $\begin{cases} \text{shidegaso } (m.) \\ \text{shidegise } (f.) \end{cases}$	you had struck shidégiset.						
he, she, it had struck $\begin{cases} \text{shidégasoo } (m.) \\ \text{shidégisî } (f.) \end{cases}$	they had struck shidégisé.						
Per	fect						
I struck $\left\{\begin{array}{ll} \text{shidêg\'as } (m.) \\ \text{shidêgis } (f.) \end{array}\right\}$	we struck shidêges.						
thou struckest . $\begin{cases} \text{shidegis}(f), \\ \text{shidegá}(m), \\ \text{shidegé}(f). \end{cases}$	you struck shidêget.						
he, she, it struck $ \begin{cases} \text{shidêgoo } (m.) \\ \text{shidêgî } (f.) \end{cases} $	they struck shidêgé.						
Præt							
	erite.						
I have struck . { shidégânùs (m.)   shidéginis (f.)	we have struck shidégenes.						
thou hast struck $\begin{cases} \text{shidegano } (m.) \\ \text{shidegine } (f.) \end{cases}$	you have struck shidégenet.						
he, she, it has struck $\begin{cases} \text{shidégunoo} (m.) \\ \text{shidéginî} (f.) \end{cases}$	they have struck shidégené.						
Futi	ure.						
I will strike shidum.	we will strike shidôn.						
I will strike shidum. thou wilt strike shidé. he, she, it will strike . shideyi.	you will strike shidyat.						
he, she, it will strike . shideyi.	they will strike shiden.						
Imperativ	E Mood.						
strike thou shidé.	strike you shidya.						
strike thou shidé. let him, her, it strike . shidota.	let them strike shidota.						
Condition	AL MOOD.						
	sed by adding $\acute{a}j\acute{e}$ "perhaps" to						
the indicative mood in all its forms							
Present.	Imperfect.						
I may be striking, &c. shidémùs ájé, &c.	I may have been strik-shidémasùs ájé, ing, &c. &c.						
Plupe	erfect.						
I should have struck .	and the last the state of the s						
Perfect.	Præterite.						
I may have struck, &c. shidegas aje, &c.							
T1							

Future.

I may strike . . . shidum ájé, &c.

#### PASSIVE VOICE.

#### INFINITIVE MOOD.

Present.

to be struck

. shidaroyki. to be about to be shidaroyki bé beyi. struck.

#### Past.

to have been struck . . . shidaroyki asùloo.

#### PARTICIPLES.

Present.

being struck . . . shidarojá. being about to be shidaroyki bé. struck.

#### Past.

having been struck . . . shidîtoo bé.

#### GERUND.

by or from being struck . . . shidarôbil.

#### SUPINES.

possibly to be struck. shidaroyki ájé. meet to be struck. shidaroyki awájé must be struck. . . shidaroyki háno.

#### INDICATIVE MOOD.

#### Present.

Singular.

I am being struck  $\begin{cases} \text{shidijùmùs}(m.) \\ \text{shidijimis}(f.) \end{cases}$  we are being struck . shidijinus. thou art being struck  $\begin{cases} \text{shidijimou}(m.) \\ \text{shidijine}(f.) \end{cases}$  you are being struck . shidiyâjut. they are being struck . shidéjenen.

### Imperfect.

I was being struck  $\begin{cases} \text{shidijumasus}(m.) \\ \text{shidijimisis}(f.) \end{cases}$  we were being struck shidojunasus. thou wast being  $\begin{cases} \text{shidijaso}(m.) \\ \text{shidijaso}(f.) \end{cases}$  you were being struck shidojunasut. they were being struck shidejenase.  $\begin{cases} \text{shidijaso}(m.) \\ \text{shidijaso}(m.) \\ \text{shidijaso}(f.) \end{cases}$  they were being struck shidejenase.

### Pluperfect.

I had been struck . { shidarêgásùs (m.) shidarêgisis (f.) thou hadst been { shidarégáso (m.) struck. } { shidarégáso (m.) shidarégisé (f.) } { shidarégásoo (m.) struck. } { shidarégásoo (m.) struck. } { shidarégásoo (m.) shidarégásoo (m.) shidarégisî (f.) } { they had been struck shidarégisé. } { shidarégisé.

Perfect.								
Singular.	Plural.							
I was struck . $\begin{cases} \text{shidarêgás } (m.) \\ \text{shidarêgis } (f.) \end{cases}$	we were struck shidarêges.							
thou wast struck $\begin{cases} shidarêgá(m.) \\ shidarêgé(f.) \end{cases}$	you were struck shidarêget.							
he, she, it was struck { shidarêgoo (m.) } shidarêgî (f.)	they were struck . shidarêgé.							
Præterite.								
I have been struck $\begin{cases} \text{shidarêgânùs } (m.) \\ \text{shidarêginis } (f.) \end{cases}$	we have been struck . shidarêgenes.							
thou hast been $\{shidaregano (m.) \}$ struck. $\{shidaregine (f.)\}$	you have been struck. shidarêgenet.							
he, she, it has been $\{$ shidarêgunoo $(m.)$ struck. $\{$ shidarêginî $(f.)$	they have been struck shidarêgené.							
Futi	ure.							
I will be struck shidarum, thou wilt be stuck shidaré. he, she, it will be struck . shidareyi.	we will be struck . shidarôn. you will be struck . shidaryât. they will be struck . shidaren.							
IMPERA	ATIVE.							
be thou struck shidaré. let him, her, it be struck . shidarota.	be ye struck shidarya. let them be struck . shidarota.							

### CONDITIONAL MOOD.

The conditional mood is formed as in the active voice by adding  $\acute{a}j\acute{e}$  to all forms of the indicative.

# Conjugation of the verb "To BE."

The verb "To BE" is defective, the only existing forms being as follows:

### Present.

	Sing	ular	.		Plu	ral.		
I am .	•	•	{ hánùs (m.) hánis (f.)	we are .	•	•	•	hánus.
thou art .		•	{ háno (m.) '{ háné (f.)	you are .	•	•	•	hánut.
he, she, it is	•	•	{ hánoo (m.) { hanî (f.)	they are	•	•		háné,
			Past.					
I was .			.{ ásùs (m.) ·{ ásis (f.)	we were		•	•	ásus.
thou wast	•		$\begin{cases} aso (m.) \\ asé (f.) \end{cases}$	you were	•	•	•	ásut.
he, she, it wa	as	•	$\begin{cases} asoo (m.) \\ asî (f.) \end{cases}$	they were	•	•	•	ásé.

There is an alternative form of the past tense without any change of meaning.

XIVI	$\mathcal{S}_n$	ina.
	Singular.	Plural.
I was .	<pre></pre>	we were ásilus.
thou wast	$\begin{cases} \text{ ásùlo } (m.) \\ \text{ ásilé } (f.) \end{cases}$	you were ásilut.
he, she, it	was . $\begin{cases} \text{ásùloo } (m.) \\ \text{ásilf } (f.) \end{cases}$	they were ásilé.
Other	forms are supplied by the	e verb "To BECOME."
	Conjugation of the v	rerb "To BECOME."
	Infinit	ive Mood.
	Present.	Future.
to become	-	to be about to become . boyki beyi.
	to have become	ast boyki ásoo.
	Parti	CIPLES.
	Present.	Future.  being about to become . boyki bé.
becoming		
		ist.
	having become	bé.
	Ger	RUND.
	by or from becoming .	bilo.
		INES.
possibly to b		meet to become . boyki-áwájé.
	must become	boyki háno. boykinoo.
	Indicati	ve Mood.
	Pro	esent.
	Singular.	Plural.
I am beco	( Dains U.)	we are becoming bonus.
thou art b		you are becoming bânut.
he, she, i	t is becoming $\begin{cases} beyanoo(m.) \\ beyani(f.) \end{cases}$	they are becoming bénum.
	Imp	erfect.
I was bed	coming . $\left\{\begin{array}{ll} \text{bomásůs } (m.) \\ \text{bomásis } (f.) \end{array}\right\}$	we were becoming . bonásus.
thou was	t becoming $\begin{cases} beso (m.) \\ besé (f.) \end{cases}$	you were becoming . basut.
	t was becom- $\{beyaso (m.) \\ beyasi (f.) \}$	they were becoming . bénásé.

An alternative form of the tense is bomásùlùs, &c.

### Pluperfect.

Singular.	Plural.	
I had become . $\begin{cases} \text{bigåsùs } (m.) \\ \text{bigfsis } (f.) \end{cases}$	we had become	bigesus.
thou hadst become { bigaso (m.) bigase (f.)	you had become	bigêsut.
he, she, it had become $\begin{cases} bigoosoo (m.) \\ bisi (f.) \end{cases}$	they had become .	bigêsé.

An alternative form of the 3rd pers. sing. mas. is boogoosoo. An alternative form of the tense is bigásùlùs, &c.

### Perfect.

Singul	ar.	Plur	al.		
I became	{ bigás (m.) '{ bigis (f.)	we became .	•	٠	biges.
thou becamest .	{ bigá (m.) · { bigé (f.)	you became .	•	ï	biget.
he, she, it became	$\begin{cases} \text{bigoo } (m.) \\ \text{bigi } (f.) \end{cases}$	they became.	•	•	bigé.

Alternative forms of the 3rd person singular are boo, boogoo, and booloo.

An alternative form of the 3rd person plural is bilé.

### Præterite.

Singular.	1	${\it Plural}.$		
I have become	bigânùs (m.) bigînis (f.)	we have become .		bigênus.
thou hast become .	bigânoo (m.) bigêné (f.)	you have become.		bigênut.
he, she, it has become	1:	they have become	•	bigêné.

Alternative forms of the 3rd person singular are boonoo and booloonoo.

An alternative form of the 3rd person plural is bilêné.

#### Future.

Singular.		Plural.	
I shall become thou shalt become . he, she, it shall become	bôm. bé. béyi.	we shall become you shall become they shall become	bôn. bât. bén.

### IMPERATIVE MOOD.

become thou	•	•	bo.	become ye .	•		bâ.
let him, her, it become		•	bota.	let them become		-	bota.

### CONDITIONAL MOOD.

The conditional mood is formed by adding  $\acute{a}j\acute{e}$  "perhaps" to all forms of the indicative mood.

# THE NEGATIVE AND THE INTERROGATIVE.

"No" is expressed by nen, and "not" by né, but in an indefinite sense by nùsh.

The interrogative is expressed by adding  $\acute{a}$  to the verb, or if it already terminates in  $\acute{a}$  by lengthening it to  $\acute{a}$ , as:

Hast thou gone? . . . . Too ga?

Sometimes the verb is omitted and the  $\acute{a}$  suffixed to the noun as: Is this your horse? . . . Anoo tai áshpoá.

#### THE ADVERB.

Adverbs are formed from adjectives by changing the final o into dr or ydr, as:

sharp . . . tîno. | sharply . . . . tînâr. slow . . . abâto. slowly . . . abatyâr. swift . . . laowkyâr. swiftly . . . laowkyâr.

### EXAMPLE.

Dazoto máh sùtùsùs aiyâketé manoojo kulli shongo wutto. Másé rinain hilling paroojî rinon kutchi gâs. Gé chukumto woi ájé kulli bênásé. Aiy bêyé aiyêbé kulli bênásé. Ek si woi kêt háreso, ek rosé nowâreté phuttung téásoo. Máh ifai aiyno kulli chùk táré. Bainoté woi tráng té sámáré máh wâtùs. Máh gutteji rih gá gé. Ken ik ájo chukumto nê hilling tenásé. Máh hoon bé rinon wâré gâs: gés chukumto eksé ek dê, eksé eki chîloo tser tigoosoo. Másé aiy bêyé kullijoh phutt tarêgás. Phutt táré kùjêgás, tén másé woi sámáré sùbêyé yoopáré gâsùs, nê keh kulli biget. Âdé rêgás, rinájo eksé rêgoo máh tai moreji bé gâsùs, aiyâketé woi bun boogoo. Máh nê înláji gé chukumto rosé woi booté áko wâre farêgoosoo; máh gé phuttung tigás. Rosé máh tung tigoo, másé gá tung tigás, aiyâketé rosé máté shong tigoo; másé gá hutt harigâsùs, main hut rosé giriroo go, chîloo tser booloo.

#### Translation.

At mid-day I was sleeping when the noise of men fighting came to me. On hearing their noise I went to them. Having gone I saw that they were fighting about water. The two were fighting with one another in this way. One was taking the water below, the other was breaking (away the earth) in this direction. I arrived and silenced both their quarrelling. Having divided the water between the two, I came (back). After a time I saw they were again making a noise. Having risen I went towards them; (and) on going I saw one beating the other (lit. one beating one): one had torn the clothes of the other. I separated the two from fighting. Having separated them I asked how "I having divided the water (and) reconciled you two went, why have you again quarrelled?"

I spoke thus, one (of them) said, "Having done your order I went, so that the water was closed to me." Having again gone to the watercourse,\* I saw that the other (lit. he) had turned the whole of the water towards himself; having gone I opened it. He pushed me away, I also pushed him, so that he struck me; I also lifted (lit. took) my hand, my hand entered the hem of his shirt, (and) his elether were torn

<sup>\*</sup> Inl is literally the place where water is drawn off from a watercourse. It also means the eye of a needle.

# VOCABULARY.

T-11-1-		h and i
To be able		boyki.
Above	• • •	
To abuse	• • •	
Account	• • •	chéghah m.
Accustomed	• • •	hittoo.
Acid		chùrko.
Active	• • •	laowko.
To advise		kanow toyki.
After (time)	•••	
/ 1 \	•••	
	•••	nê.
Again	• • •	
Air	•••	ôsh f.
Alert	• • •	turar.
All		booté.
Alongside of		bil.
Also		gah.
Although		ákhanâ.
Always		desgo.
And		neh.
Anger	•••	ròsh m.
. •	•••	ròsh.
Angry	•••	
To be angry	• • •	
Another time	• • •	
To answer	• • •	3
Ant		pillili <i>f</i> .
Anxiety	•••	sumbá m.
Anxious		sumbákish.
Apart		yoolo.
Apple	•••	·
Apricot	•••	jooi (fruit $m$ ., tree $f$ .)
Arm		shâkho. $m$ .
	•••	
Arms (weapons)	•••	samôn f.
Army	• • •	sîņ m.
Arrangements	•••	samon $f$ .
To arrive		ifayoyki.
Arrow	•••	kon m.
To ask	•••	kùjoyki.
To ask for	• • •	
Ass	• • •	jakoon m.
Aunt (father's sister)		papî.
,, (mother's sister)		mâ.
Autumn		-
Avalanche		sharô m.
<u> </u>	•••	
Away	•••	phutt.
D. 1		
Back	•••	dåki.
Bad	• • •	kutcho, khajeto.

	100	
Barley		yo. m.
Bat	•••	tatāpul m.
To be	•••	boyki.
Bean	•••	rabong m.
Bear		itch m.
Beard	•••	daiyņ f.
To beat		shidoyki.
Beautiful	•••	*** *
Because	•••	djek toh.
To become	•••	boyki.
Before (time)	•••	yer (suffixed).
Before (place)		yer (suffixed).
	•••	
To begin	•••	sùtoy ki.
Behind B-U	•••	phuttoo.
Belly	•••	dèr <i>f</i> .
Below		kirî.
To betray	•••	
Betrothal	• • •	hâr f.
Between	• • •	mujjah (suffixed).
Beyond	• • •	pár.
Body	•••	$\dim m$ .
To bind	• • •	tuk toyki.
Bird	• • •	bùng m.
To bite	•••	chupoyki.
Bitter	•••	chitto.
Black	•••	kino.
Blind		sheow.
Blood		lel m.
To blow		phoo toyki.
Blue		aghai nîlo.
Blunt		phutt.
Bone		áti m.
To be born	•• 7	joyki.
Both	•••	bếyé.
Boundary		dir f.
Bow	•••	• •
Boy		shùdar m.
Brain		mato m.
Brass		hulliroo rîl f.
Brave	•••	hiyélo.
Bread	•••	tiki <i>f</i> .
To break		pùtoy ki.
Breast	•••	chùchi; titîro.
-	•••	shan m.
Breath	• • •	dishtik f.
Brick	• • •	
Bride	• • •	hillål <i>f.</i> hillalô <i>m</i> .
Bridegroom	• • .	
Bridle	• • •	guppî f.
Bridge	• • •	so f.
To bring	•••	atoyki.
Broad	•••	châlo.

To be broken		pùtejoyki.
Brooch		chummá m.
Brother	•••	já m.
Brown		gooro.
Bull	•••	dôno m.
Bullet		diroo m.
To burn		loopoyki.
To bury		khutoyki.
But		umma.
Butterfly	•••	phuttoi f.
	•••	krinoyki.
To buy		joh (suffixed)
Ву	• • •	jon (sujjekeu)
T 11		hah taulei
To call	• • •	hoh toyki.
Calling	• • •	hoh $m$ .
Camel	•••	oont m.
Care		shòng $m$ .
Cat	•••	boosh $m$ .
Cattle (collectively)		gowîlé.
Charm	•••	toomer m.
Cheek		hardm $f$ .
Chin		chòm m.
Circle	•••	bidiriko m.
Clarionet		surnai f.
Clean	•••	såf.
Cleverness	•••	tinyår m.
To catch hold	• • •	lamoy ki.
Clothes	•••	chîloo m.
	• • •	_
Cloud	• • •	niyèr.
Cock	• • •	kòn kroch m.
Cold	• • •	shidalo.
Colour	• • •	rong m.
To come		woyoyki.
Copper		léloo rîl f.
Corner		shùtî m.
Four-cornered	•••	charshùtî.
Corpse		koonoo m.
Cough		koo f.
To count		kaloyki.
Courage		mùshelai f.
Cousin		já, sah.
Cow	• • •	go <i>f</i> .
To creep		kansh boyki.
Crooked	• • •	kôlò.
Crow	•••	kan m.
Custom	•••	_
To cut	• • •	chôl m.
10 Cut	•••	cherub toyki.
To done		
To dance	•••	nutádoyki.
Dancing		$\mathbf{nut} f$ .

```
bijetai.
Dangerous
                        ...
Dark
                             tùtung.
Darkness
                             tùtung m.
                         . . .
Daughter
                             dî f.
                         ...
Day
                              dés m.
Mid-day
                             trang soori, dázo.
To-day
                             ácho.
Deaf
                             kooto.
Death
                             måren f.
                        . . .
To deceive
                              hulwoyki.
                         •••
Deceitful
                             jibgullo.
                         ...
                             lîcho.
Destitute
Dew
                              púts m.
                         ...
To die
                             miroyki.
                        ...
Different
                             yùlo.
                        ...
Difficult
                             mùshkil.
                        •••
                             chekráto.
Dirty
                         • • •
                             hittoo m.
Disposition
                         ...
To divide
                             samaroyki.
                              talâh m.
Divorce
                         ...
To do
                             toyki.
                         • • •
Dog
                             shoo m.
                        . . .
                             dur m.
Door
                             kiri.
Down
                             santcho m.
Dream
To drink
                             pioyki.
                         ...
Drum
                             durrung m.
                         • • •
                             shùko.
Dry
                        ...
Dust
                             ùdoo.
                        •••
                             káké m.
Eagle
Ear
                             kon m.
Earth
                              sùm m.
                         ...
                             bîrdi f.
The earth
                         . . .
Earthquake
                              bùnyiâl f.
                         ...
                              jill béyi m. (lit "it will be evident").
East (sunrise)
                              sácho.
Easy
                         . . .
                             koyki.
To eat
                              gran m.
Eclipse
                         ...
                              shing m.
Edge
                         ...
Egg
                              hanné f.
                         . . .
                              bakùni f.
Elbow
                              husto m.
Elephant
                         ...
                              poonshko.
Empty
                         ...
                              dùshmun m.
Enemy
                         ...
                              dùshmuni f.
Enmity
                         • • •
                              ároo bojoyki.
To enter
                         ...
                              gutt m.
Envy
                         • • •
                              barabár.
Equal
                              yoopoyki.
To make equal
                              mùchoyki.
To escape
                         ...
```

```
shâm f.
Evening
                        ...
                             khuss.
Ever
                        ...
                             bùté manujé.
Everybody
                             hár djek.
Everything
                        . . .
Ewe
                             eji f.
                             oré.
Except
                        ...
                             chákání f.
Expectation
                             achi m.
Eye
                             m \dot{u} kh m.
Face
                             supooyâr.
Family
                             dijoyki.
To fall
                             door.
Far
                             mî f.
Fat (subs.)
                             tolo.
Fat (adj.)
                        . . .
                             målo m.
Father
Father (as a form of
                             bâbo.
   address).
To be fatigued
                             shùmoyki.
Fault
                              aib m.
Fear
                              bijetai f.
To fear
                              bijoyki.
Feather
                              pùrgoo f.
To feed
                              ùnoyki.
Female
                              sòntch.
                              phág m.
Fig
Fight
                              bîrgah m.
To fight
                              kulli toyki.
To fill
                              shuck toyki.
Finger
                              agooi f.
To finish
                              phush toyki.
                         ...
Fire
                              ágår m.
First
                              poomooko.
                         . . .
Fish
                              chimoo m.
                              brin.
 Flock (of birds)
 Flour
                              ânt.
                         ...
Flower
                              phùner f.
 Flute
                              torooyi f.
 To fly (as a bird)
                              thur doyki.
 Following
                              guttéji.
                         ...
 Foot
                              pá m.
 For
                              kâryoo.
 Forehead
                              nîlow.
                         • • •
 To forget
                              amùshoyki.
                         . . .
 Fort
                              kôt m.
                         • • •
 Foster-kindred
                              ùnîlo mâlo, &c.
                         ...
 Fowl
                              kerkamush f.
 Fox
                              loyņ.
                         ...
 Friend
                              shoogálo m.
 Friendship
                              shoogályar f.
 From
                              joh (suffixed).
```

```
shidaloo m.
Frost
Fruit
                            méwá m.
Full
                            shuck.
                        ...
Fur
                            jutt f.
Garden
                            tsagoh m.
Generous
                            hyooshîlo.
Gently
                            shòng.
                            dog boyki.
To get
Girl
                             mùlai f.
                        . . .
To give
                             doyki.
                             bojoyki.
To go
                        . . .
To go out
                            dôroo bojoyki.
Goats (collectively)
                            lutch.
                        . . .
He-goat
                            mooger m.
She-goat
                            aly f.
                        ...
Wild goat
                            sherrah.
                        • • •
                            Dabon.
God
Gold
                            son.
                             mishtùn m., mishti f.
Good
                        . . .
                            jutch f.
Grape
                        ...
                            kutch m.
Grass
                            buddo.
Great
                            jùt nîlo.
Green
                            g \delta m m.
Grief
                            phidik boyki.
To grieve
                            tùmák m.
Gun
                            bilen.
Gunpowder
                       ...
Hail
                            ainyer.
Hair
                            jákúr f.
                       ...
Half
                            tráng, châk.
Hand
                            hut f.
                            dushino m.
Right hand
                            kuboo m.
Left hand
Handle
                            dono m.
                            shùryar m.
Happiness
                            shùryar.
Happy
                       •••
Hard
                            kùro.
Hare
                            ooshainyoo m.
Hatred
                            koos m.
                            baiyonsh f.
Hawk
                            shish m.
Head
                            ráhát m.
Health
                            parejoyki.
To hear
                       ...
                            hyo m.
Heart
                            aghai f.
The heavens
                       •••
                            agooroo.
Heavy
                            sontch kerkamush f.
Hen
                       ...
                            dòn.
Herd
                            ani.
Here
```

High	• • •	ùtullo.
To hit (as with a	gun	dijoyki.
	8	,-,-
or a stone).		6.J. C
Hope	• • •	oomêd f.
To hope		oomêd toyki.
Horse		áshpo m.
Horse shoe		sârpo m.
	•••	tâto.
Hot	• • •	tato.
House \		gôt m.
Home∫	•••	got m.
How	•••	kyoh.
How many		
How much		kutchâk.
Humble		môro.
Hunger		ooyanår f.
Hungry		ooyano.
Hundred	• • •	shul.
To hunt	• • •	duroo doyki.
Husband		báro.
Tan		orum Mr. au
Ice		gumùk m.
Idle		abâto.
If		ákhân.
To be ignorant		ná sùnoyki.
Ill		
	:••	rogoto.
To be ill	• • •	rogoto boyki.
Illness		rogotyår <i>f</i> .
In		éroo, bul (suffixed).
Industrious	• • •	
Infant		shùdâr.
		_
To injure		nooksân toyki.
Instead of	• • •	dishéro.
Iron		chîmer m.
	•••	
T., J.,		
Judgment		ustòm m.
To jump		prig doyki.
Justice		
To join	• • •	
10 10111	•••	mistoy Kt.
77 - 411 - 1		14 .
Kettledrum	• • •	dâmul m.
To kick		pachootyâr doyki.
To kill	•••	mároyki.
King		rå.
	• • •	-
King's wife		sônê.
King's son	• • •	gùshpoor.
King's daughter		rá-i-dî.
Knee	•••	kùtoo m.
To kneel		
	•••	kootiáshki baiyoyki.
Knife	•••	khataroo $m$ ., khatar $f$ .
To know		sùṇyoyki.
Knowledge	•••	sùnyoyki m.
8	•••	our, joyal m.

Lame		kùdo.
Language	• • •	båsh f.
Large		buddo.
Late		choot.
To laugh		haiyoyki.
To lie down		paroyki.
Lead		nang m.
Leaf of a tree	•••	páto.
To learn		sichoyki.
To leave		phutť toyki.
Leg		pataloo m.
To let go		phutt toyki.
Level		parùlo.
Lie		khulté m.
To lay down		poyki.
Life		jîl f.
To lift		hon toyki.
Light (subs.)		sung $m$ .
Light (adj.)		laowko.
Lightning		bîchùsh f.
Like		paroloo.
Line		7 • 6
Lip		
Little		chon.
A little		âpoo.
Liver		yùm m.
Long		jigo.
To look at	•••	chakoyki.
To lose	•••	naiyoyki.
Love	•••	shool $m$ .
To love		shooltoyki.
Low	1 4 4	lâto.
2011	, - •	
To make	• • •	toyki.
Male		bîro $m$ .
Man		manùjo $m$ .
Young man	• • •	châkur m.
Old man		jero m.
Mankind		jùk.
Mare	• • •	bâm <i>f</i> .
To marry	•••	ger toyki.
Marriage		$\operatorname{ger} f$ .
To measure		toloyki.
Meat		mos m.
Medicine		bilen.
Melon { (water) (musk)	•••	booer m.
	•••	gon f.
Mid-day	•••	tráng soori, dázo.
Mid-night	•••	tráng râti.
Milk	•••	dùt m.
Mist	•••	ùdoo m.

```
mishoyki.
To mix
                        • • •
                            yoon f.
Moon
                        . . .
                            maz m.
Month
Half month
                            putch m.
                            moots.
More
                            loshtiko, chel bùji m.
Morning
                        ...
                            pronon m., prenoon pl.
Moth
                       • • •
                            må f.
Mother
Mother (as a form of
                            âjé.
  address).
                            tshish m.
Mountain
                            mooj f.
Mouse
Mouth
                            aiyņ f.
                       . . .
                            lung toyki.
To move (trans.)
                            lung boyki.
To move (intrans.)
                            bodô.
Much
                            achâk.
So much
                            toh m.
Mud
                       ...
                            maronch m.
Mulberry
                       . . .
                            mooj m.
Muscle
Music
                            hárîp f.
                       ...
Naked
                            nunno.
Nail (finger)
                            noro m.
Name
                            nóm m.
Narrow
                            irooto.
Near
                            kutch.
Neck
                            shuck m.
Nephew
                            pùtch m.
Never
                            khussné.
                       ...
New
                            nowoo.
Niece
                            dî f.
                            râti.
Night
                       ...
No
                            nen.
Nobody
                       ...
                            koh nùsh.
Noise
                            hilling f.
None
                            nùsh.
North
                            shimal m.
                       . . .
Nose
                            náto m.
                       . . .
Nothing
                            khuss, djeká nůsh.
Now
                            ten.
                       . . .
Of.
                            é (suffixed).
Old
                            pronon.
                       • • •
On
                            ájî.
                       ...
Owl
                            hoo m.
Only
                            gùtcho.
                       ...
Open
                            båto.
                       ...
To open
                            toroyki, phuttung toyki.
Or
To order
                            bundish toyki.
```

Out		doroo.
Over	***	ájî (suffixed).
Pain	•••	shilán.
To be pained		shiloyki.
Palace	• • •	rako m.
Partridge	• • •	kaņkalo m.
Peach		chookanar m.
Pear		peshé m.
Perhaps		áji.
Pigeon	•••	kùnooli <i>f</i> .
Pity	•••	nirai f.
Place		dish <i>f</i> .
To place	•••	choroyki.
Plain		d <b>â</b> s.
Play		halibon m.
To play (a game)		halibon toyki.
To play (on an	instru-	bushoyki.
ment).		-
Pleasant tasting		ispow.
To please		shuriaroyki.
Pleased	•••	shùriar.
To be pleased		shùroyoyki.
Pleasure		shùraiyoon.
Plough		hull m.
Point		chùroo m.
To praise		siffut toyki.
To prepare		têyar toyki.
Pride 1		bady <b>å</b> r <i>f</i> .
To produce		diloojoyki.
To promise		kát toyki.
Proper	•••	chòl.
Proud		muchår.
To pull		jákáloyki.
Punishment		saza.
To push	•••	tung toyki.
		3 ,
Quarrel	•••	hilling f.
To quarrel		kulloyki.
Queen		sônê f.
Quickly		laowko.
<b>&amp;</b> =1011.		100000000000000000000000000000000000000
Rain	•••	ajo $m$ .
Ram	•••	karêlo m.
To read		rayoyki.
Ready		têyar.
To receive		layoyki.
To recognize	111	dúshtoyki.
To reconcile	• , •	
Red	•••	léli.
Relation		ùskoon m.
2.0	•••	

Relationship		ùskùni <i>f</i> .
To remember	•••	hiyêjé toyki.
Remembrance	• • •	hiyijá m.
To return	•••	faroyki.
Reward	•••	goorin m.
Rice		briùn m.
Rich	• • •	poyôno.
Ring		kićkin.
Ringlets	•••	toroiy f.
Ripe	• • •	puckoto.
To be ripe		puchoyki.
To rise	• • •	ùthoyki, hoon boyki
River	•••	$\sin f$ .
Road		pòn $m$ .
Rock	•••	giri f.
Roof		tesh f.
Rope	•••	b <b>â</b> li <i>f</i> .
Rotten	• • •	krido.
Round		bidiro.
Rough	•••	chicharo.
To run	•••	hai toyki, ûchoyki.
	•••	···· ··· <b>,</b> ···· , ···· , ···· , ···· ,
Sad		sùpùsh.
Saddle		tilén m.
Sand	•••	sigel f.
Sarcasm	•••	chùdo m.
To say	•••	bushoyki.
To scatter	•••	shijoyki.
To search for	•••	ùdaroyki.
To see	•••	pushoyki.
Seed	•••	bî.
Self	•••	ákî, áko.
To sell	•••	gåtch doyki.
To send	• • •	chanoyki.
		chido.
Separate To constant	• • •	
To separate Servant	•••	1 11
Shadow	•••	chijôt f.
Shame	•••	2 2
-	•••	lush <i>f.</i> tîno.
Sharp		
Sheep (collectively)	•••	ejîlé. oorin.
Wild sheep	•••	
Short	•••	kùto.
Shoulder To shout	•••	piow m.
To shout	• • •	shogno toyki.
Shut	• • •	tum.
To shut	•••	0 /
Side	• • •	0,5
On this side		anoowári.
On that side	• • •	aiyoowári,
Alongside	• • •	bil.

1000	70080
	hish f.
•••	manooker, chook.
	sikkim $f$ .
	roop m.
	jowa m.
	gai doyki.
	gai f.
	sah f.
	maristun $m$ .
•••	
	besko.
	abâto.
	choot, agooroo. chùno.
	The state of the s
	jon m.
	jaiņ <i>f</i> .
•••	$\lim_{n \to \infty} m$ .
• • •	mâwo.
• • •	sânro.
• • •	hallôl f.
	ápůk.
•••	koh manujo.
• • •	djekek.
•••	
• • •	
• • •	
•••	. •
• • •	janoob m.
• • •	bel $f$ .
	mor m.
•••	kuppaiy <i>f.</i>
	bazôno m.
	tároo pl., táré m.
	doomôngi.
	but m.
	tofan m.
	sòncho.
	shut m.
	shidoyki.
• • • •	doyki.
	(shong toykı.
	shatillo.
	kum ákilî f.
	walo m.
•••	

Summer solstice		wâlo hallôl.
To summon	• • •	ho toyki.
Sun		soori.
Sweet		
Swift		lâowko.
To swim	•••	thum doyki.
Sword		kunger f.
		8
Tail		pacho m.
To take	• • •	ĥaroyki.
To take away	•••	nikáľoyki.
To take hold		lamoyki.
To take up	•••	hùn toyki.
To teach		sicharoyki.
To tear	•••	tser toyki.
To tell		rayoyki.
That (relat.)	•••	oh pl. rih.
Then	•••	esoroo.
There	•••	ali.
Therefore	• • •	anussé karyoo.
Thick	•••	toloo.
Thin	•••	1 A1
To think	•••	
Thirst	•••	. A. C
This one	•••	noo anoo.
Those two		aiy bêye.
Thought	•••	khaiyâl m.
Throat	•••	shoto m.
To throw	•••	phull toyki, wiyoyki.
To throw away	•••	lipp toyki.
To throw down	•••	naravioyki.
Thumb		ágooi f.
Thunder	• • •	ting tong $m$ .
Thus (this way)	•••	ade.
117 1	• • •	aiyîbé, aiyé.
,, (that way) Till	•••	to, té.
Time		ken f.
Timid	•••	bîjâto.
Tin	•••	kalai f.
To	• • •	té (suffixed).
Toe		ágooi f.
Together	•••	gutti.
To-day	• • •	acho.
To-morrow	•••	
7		
The day after to-more		
Tongue Tooth	• • •	Jip m.
Touch	• • •	dòn m.
To touch	444	jook f.
Towards	• • •	jook toyki.
Treacherous	• • •	khing, ware (suffixed).
r reacherous	•••	hulwoykik.

```
Tree
                              tòm m.
Truth
                              soontch m.
To try
                              siloyki.
To turn
                              taroyki.
                              fhar.
Turning
                              kutcho.
Ugly
                         • • •
                             dùboyki.
To be unable
Uncle (father's brother)
                              målo.
Uncle (mother's brother)
                              mowl.
Under
                              kiri (suffixed).
Unless
                              oré.
                         ...
Upright
                             tsuck.
                         . . .
Valley
                             gah m., butzel f.
Vein
                             når f.
                         • • •
Very
                             bòdô.
                        • • •
Very well
                             shoh, mishtun.
                         . . .
                             het, girom f.
Village
                         . . .
                             goorbi f.
Vine
                        • • •
Voice
                              masho m.
                         ...
Vulture
                             koowanroo m.
                        • • •
Wall
                             kùt m.
Walnut
                             acho m.
                        ...
                             woi m.
Water
                        . . .
Water-mill
                             yùr f.
                        •••
                             ashâto.
Weak
                             ashato m.
Weakness
                             royki.
To weep
                        • • •
                             boor beyi m. (lit. "it will be down").
West (sunset)
                        ...
Wet
                             ajo.
                        •••
                             djek.
What
                        •••
                             goom.
Wheat
                        • • •
                             káré.
When (interrog.)
                        . . .
                             káré.
When (relat.)
                        ...
Where (interrog.)
                             kôni.
                        . . .
                             koh.
Which
Whip
                             tùr f.
White
                             shaiyo.
                        •••
                             koh.
Who (interrog.)
                        ...
                             keh.
Why (interrog.)
                        ...
                             shîlo.
Wide
                        •••
Widow
                             gyoos.
                        • • •
Widower 5
Wife
                             gren f.
                        ...
Wind
                             ôsh f.
                        . . .
                             darî f.
Window
                        . . .
Wine
                             mo m.
                        . . .
Wing
                             putcháli f.
Winter
                             yono,
                        ...
```

		10.00, 8-3
Winter solstice Wise Wish To wish With Within Wolf Woman Old woman Young moman Wood Wool Wool Wool Wool Wool To work To work The world To wound To write  Year Yellow Yes Vesterday		dùniyất f. zukum doyki. likoyki. ewêlo. halijo. áwá.
	• • •	
Yesterday		bullá.
	yester-	ichî.
day.	, 00101	

# Numerals.

1 2 3 4 5 6 7 8 9 10	ek. doo. ché. chár. poin. shå. sut. átsh. now. daiy. ekaiy.	16 17 18 19 20 21 30 40 50 60 70	kúnî bî. bî gah ek. bî gah daiy. doo bî. doo bî gah daiy. ché bî. ché bî gah daiy.
	_	60	ché bî.
I 2	ekaiy.	70	ché bî gah daiy.
	baiy.	80	châr bî.
13	tchoiņ.	90	châr bî gah daiy.
14	tchowndaiy.	100	shul.
15	punzaiy.	100 <b>0</b>	sâņs.

# APPENDIX C.

### CHILISS.

Spoken in the Indus Valley.

# DECLENSIONS.

### THE NOUN.

		Plural.							
Nom. a hous	е.	•	•	gðt ∣		•	•	•	gôté.
Gen. of a ho	ouse .	•	•	gôtân		•	•	•	gôtōn.
Dat. to a ho		•	•	٥,	-		•	•	gôtōņ.
Acc. a hous	е.	•	•	gôt		•		•	gôté.
Abl. from a	house	•	•	gôt hundé	rrom houses	5		•	gôtōṇ hundé.

### PRONOUNS.

#### PERSONAL.

					Nom.	GEN.	DAT.	Acc.	ABLATIVE.
I .	•	•	•	•	má	miņ	miņ	miņ	min hundé.
thou	•		•		too	teņ	tf	tî	tî hundé.
he, she or	r it				այն	ashân	ashi	ashi	ashî hundé.
We.					beh	azân	azon	azon	azon hundé.
You					tùs	tsân	tson	tson	tson hundé.
They		•	•	•	iņ	inwân	iyoņ	iyon	iyon hundé.

### THE VERB.

# Conjugation of the verb "TO STRIKE."

### ACTIVE VOICE.

						Infinia	TIVE	Mo	ood.				
		P	resen	t.						Fu	tur	e.	
to strike		•	•	•	•	kotōņ	l	at	out to	strike		. k	otōņ hōndo
	to l	nave :	struc	k.			Past •	-				kotōn a	so.

Partici Present.	PLES. Future.
striking kotân	being about to strike. koton hoshato.
having struck	koté.
Supin	
meet to strike koton owzanto	must strike kotōṇ tho.
INDICATIVE	
Prese Singular.	Plural.
I am striking . $\begin{cases} kot \hat{a} n \ tho \ (m.) \\ kot \hat{a} n \ thi \ (f.) \end{cases}$	we are striking kotânthé.
thou art striking $\begin{cases} kot \hat{a} n \text{ tho } (m.) \\ kot \hat{a} n \text{ thi } (f.) \end{cases}$	you are striking kotânthé.
he, she, it is striking $\begin{cases} kotan thi (f) \\ kotan thi (f) \end{cases}$	they are striking kotânthé.
Imper	fect.
I was striking . $\begin{cases} kot \hat{a}n \text{ aso } (m.) \\ kot \hat{a}n \text{ asi } (f.) \end{cases}$	we were striking kotânasé.
kotán aso (m.)	you were striking kotânasé.
thou wast striking $\{kot \hat{a}n \text{ asi } (f.)\}$ he, she, it was striking $\{kot \hat{a}n \text{ asi } (f.)\}$	they were striking kotánasé.
	wfoot
Pluper (kotôaso (m.)	
I had struck • $\cdot$ { kotîasi ( $f$ .)	we had struck kotôasé.
thou hadst struck $\begin{cases} \text{kotoaso } (m.) \\ \text{kotoasi } (f.) \end{cases}$	you had struck kotôasé.
he, she, it had struck $\left\{\begin{array}{l} \text{kotoaso } (m.) \\ \text{kotiasi } (f.) \end{array}\right\}$	they had struck kotôasé.
Perf	fect.
Singular.	Plural.
I struck . $\{kot\delta(m.)\}$ .	we struck $\begin{cases} kot\delta(m.) \\ koti(f.) \end{cases}$
thou struckest . $\begin{cases} kot\delta(m.) \\ koti(f.) \end{cases}$ .	you struck . $\begin{cases} kot\delta(m.) \\ koti(f.) \end{cases}$
he, she, it struck $\begin{cases} kotô(m.) \\ kotî(f.) \end{cases}$	they struck $\begin{cases} kot\delta (n:.) \\ koti (f.) \end{cases}$
Præt	erite.
I have struck . $\begin{cases} \text{kotets} \hat{o} \ (m.) \\ \text{kotets} \hat{e} \ (f.) \end{cases}$	we have struck . $\begin{cases} \text{kotets} \delta (m.) \\ \text{kotets} \epsilon (f.) \end{cases}$
thou hast struck $\begin{cases} kotetsb (f.) \\ kotetsb (f.) \end{cases}$	you have struck . $\begin{cases} \text{kotets} \hat{0} & (m.) \\ \text{kotets} \hat{e} & (f.) \end{cases}$
he, she, it has struck $\begin{cases} kotets\delta (m.) \\ kotetsé (f.) \end{cases}$	they have struck . (kotetsô $(m.)$ ) kotetsê $(f.)$
Fut	ure.
I will strike • $\{kotéshatho(m.)\}$	we will strike kotéshethé.
thou wilt strike . $\begin{cases} kotéshatho (m.) \\ kotéshethi (f.) \end{cases}$	you will strike kotéshethé.
he, she, it will strike (kotéshatho (m.) kotéshethi (f.)	they will strike kotéshethé.

Imperat	IVE MOOD.					
strike thou koté let him, her, it strike kotōnté	strike you kotyah. let them strike kotyân.					
Conditio	NAL MOOD.					
	ed by adding gine "why" to the					
indicative mood in all its forms, as						
I may be striking	kotântho giné kotânaso giné.					
,,	· · · · · · · · · · · · · · · · · · ·					
PASSIVI	E VOICE.					
Infinitive Present.	VE MOOD.					
	Future.					
to be struck kotezōņ	to be about to be kotezon hondo.					
to have been struck	ast.					
	kotezōṇ asoo.					
Parti Present.	CIPLES. Future.					
being struck kotezâņ	being about to be kotezon hoshato.					
having been struck	ast kotyân.					
Sup	INES.					
meet to be struck must be struck	kotezōn owzántho kotezōn tho.					
Indication	ve Mood.					
	esent.					
Singular.	Plural.					
I am being struck $\begin{cases} \text{kotezontho } (m.) \\ \text{kotezainthi } (f.) \end{cases}$	we are being struck $\begin{cases} \text{kotezânthé } (m.) \\ \text{kotezainthiá } (f.) \end{cases}$					
thou art being struck . $\begin{cases} kotez\bar{o}ntho(m.) \\ kotezainthi(f.) \end{cases}$	you are being struck $\begin{cases} kotezânthé (m.) \\ kotezainthiá (f.) \end{cases}$					
He, she, it is being ( kotezontho $(m.)$ struck.	they are being struck $\begin{cases} kotezânthé (m.) \\ kotezainthiá (f.) \end{cases}$					
Imperfect.						
Singular.	Plural.					
I was being struck $\begin{cases} kotez\bar{o}n \text{ aso } (m.) \\ kotezainsi \\ (f.) \end{cases}$	we were being struck $\begin{cases} \text{kotezâṇsé } (m.) \\ \text{kotezéṇasiá } (f.) \end{cases}$					
thou wast being struck $\begin{cases} kotez\bar{o}n \text{ aso } (m.) \\ kotezainsi \\ (f.) \end{cases}$	you were being struck { kotezânsé (m.) kotezénasiá (f.)					
he, she, it was being $\{kotez\bar{o}n \text{ aso } (m.)\}$ struck. $\{kotezainsi (f.)\}$	they were being struck $\begin{cases} kotezânsé(m.) \\ kotezénasiá(f.) \end{cases}$					
Plup	perfect.					
I had been struck $\begin{cases} \text{kotezaso } (m.) \\ \text{kotezasi } (f.) \end{cases}$	we had been struck $\begin{cases} \text{kotezâsé}(m.) \\ \text{kotezasiá}(f). \end{cases}$					
thou hadst been struck $\begin{cases} kotezaso (m.) \\ kotezasi (f.) \end{cases}$	you had been struck $\begin{cases} \text{kotezasia}(f), \\ \text{kotezasia}(f), \end{cases}$					
he, she, it had been kotezaso (m) struck. kotezasi (f.)	they had been struck $\begin{cases} kotezasia (f.) \\ kotezasia (f.) \end{cases}$					

#### Perfect.

	Sing	gular.	i i	Plural.			
I was struck		•	$\begin{cases} \text{kotezo } (m.) \\ \text{kotizî } (f.) \end{cases}$	we were struck	•	$\begin{cases} \text{kotezé } (m.) \\ \text{koteziá } (f.) \end{cases}$	
thou wast stru	ck	•	$\begin{cases} \text{kotezo } (m.) \\ \text{kotizi } (f.) \end{cases}$	you were struck	•	$\begin{cases} \text{kotezé } (m.) \\ \text{koteziá } (f.) \end{cases}$	
he, she, it was	struc	k	$\begin{cases} \text{kotezo } (m.) \\ \text{kotizî } (f.) \end{cases}$	they were struck	•	$\begin{cases} \text{kotezé } (m.) \\ \text{koteziá } (f.) \end{cases}$	

#### Præterite.

I have been struck	.{	koté-âṇso (m.) koté-énasi (f.)	we have been struck.	koté-âṇso (m.) koté-énasi (f.)
thou hast been struck	.{	koté-ânso $(m.)$ koté-énasi $(f.)$	you have been struck	{ koté-âṇso (m.) { koté-énasi ( f.)
he, she, it has been struc	k	koté-ânso (m.) koté-énasi (f.)	they have been struck	koté-âṇso $(m.)$ koté-énasi $(f.)$

#### Future.

I shall be struck $\begin{cases} kotez \acute{a} shatho (m.) \\ kotez \acute{e} shethi (f.) \end{cases}$	we shall be struck	kotezéshethé.
	you shall be struck	kotezéshethé.
	they shall be struck	kotezéshethé.

#### IMPERATIVE MOOD.

he thou struck	. kotiá. be ye struck .	•	. kotian.
let him or her be struck.	. kotionthé. let them be struck		. kotiönthé.

#### THE CONDITIONAL MOOD.

The conditional mood is formed as in the active by adding giné to the indicative in all its forms.

# Portions of the defective verb "To BE."

#### INDICATIVE MOOD.

#### Present.

		Singular		ĺ		$P^{l}$	lural.	c +L ( (m )
I am .			{ tho (m.) ·{ thi (f.)	we are	•	•	•	$ \begin{cases} \text{thé } (m.) \\ \text{thiá } (f.) \end{cases} $
thou art			$\begin{cases} \text{tho } (m.) \\ \text{thi}_{\cdot}(f.) \end{cases}$	you are	•	•	•	$ \begin{array}{c} \text{thé } (m.) \\ \text{thiá } (f.) \end{array} $
he, she, it is			$ \begin{cases} \text{tho } (m.) \\ \text{thi } (f.) \end{cases} $	they are	•	•	•	$ \begin{cases} \text{thé } (m. \\ \text{thiá } (f.) \end{cases} $
Past.								
I was .	٠		( 231 ().)	we were				$\begin{cases} asé (m.) \\ asiá (f.) \end{cases}$
thou wast			$\begin{cases} aso (m.) \\ asi (f) \end{cases}$	you were		•	•	$\begin{cases} asé (m.) \\ asiá (f.) \end{cases}$

they were. . .

# Conjugation of the verb "To BECOME."

# INFINITIVE Mood.

INFINITIV	. WOOd,								
Present.	Future. to be about to become . hon hondo.								
Pas	st.								
to have become .	hôṇ aso.								
PARTIC	IPLES.								
Present. becoming hoân.	Future. being about to become . honshatho.								
Pas	Past.								
having become .	, , , hōņ								
Supi									
meet to become	owzantho.								
Indicativ	E Mood.								
Pres	ent.								
I am becoming . $\left\{\begin{array}{l} \text{hoantho } (m.) \\ \text{hoanthi } (f.) \end{array}\right\}$	we are becoming { hoànthé (m.) hoànthiá (f.)								
thou art becoming $\begin{cases} \text{hoantho } (m.) \\ \text{hoanthi } (f.) \end{cases}$	you are becoming $\begin{cases} \text{hoànthé } (m.) \\ \text{hoànthiá } (f.) \end{cases}$								
he, she, it is becoming $\begin{cases} ho \hat{a} n tho (m.) \\ ho \hat{a} n thi (f.) \end{cases}$	they are becoming $\begin{cases} \text{ho\&nth\'e}(m.) \\ \text{ho\&nth\'e\'e}(f.) \end{cases}$								
Imper									
I was becoming . $\begin{cases} \text{hoânaso } (m.) \\ \text{hoânasi } (f.) \end{cases}$	we were becoming $\begin{cases} \text{hoânasé } (m.) \\ \text{hoânasiá } (f.) \end{cases}$								
thou wast becoming $\begin{cases} \text{hoânaso } (m.) \\ \text{hoânasi } (f.) \end{cases}$	you were becoming $\left\{\begin{array}{l} \text{hoânasé } (m.) \\ \text{hoânasiá } (f.) \end{array}\right\}$								
he, she, it was becom- (hoanaso (m.)	they were becoming $\begin{cases} \text{hoânasé } (m.) \\ \text{hoânasiá } (f.) \end{cases}$								
ing ( hoānasi (f.)   Plupe	rfect.								
( hōndoaso (m.)									
I had become ( hondiasi (f.)									
thou hadst become $\begin{cases} h \bar{o} n do aso (m.) \\ h \bar{o} n d f asi (f.) \end{cases}$	you had become . hondéasé.								
he, she, it had become $\begin{cases} h\bar{o}ndoaso (m.) \\ h\bar{o}nd\hat{a}si (f.) \end{cases}$	they had become . hondéasé.								
Per	fect.								
I became $\begin{cases} h \bar{o} n do(m.) \\ h \bar{o} n di(f.) \end{cases}$	we became . ( hondé (m.) hundé (f.)								
thou becamest . $ \begin{cases} h \overline{o} n do (m.) \\ h \overline{o} n di (f.) \end{cases} $	you became $\cdot  \cdot \begin{cases} \text{houdé } (m.) \\ \text{hundé } (f.) \end{cases}$								
he, she, it became $\begin{cases} h \bar{o} n d \bar{o} (f) \\ h \bar{o} n d \bar{o} (f) \end{cases}$	they became . $\begin{cases} h \bar{o} n d \hat{e} \ (m.) \\ h \bar{u} n d \hat{e} \ (f.) \end{cases}$								
	terite.								
(hontho (m)	hônthé (m.)								
I have become . (honthi (f.)	we nave become \(\bar{f}\) honthi\(\frac{f}{m}\)								
thou hast become $\begin{cases} h\bar{o}ntho (m.) \\ h\bar{o}nthi (f.) \end{cases}$	you have become .\ honthiá (f.)								
he, she, it has become $\begin{cases} h\bar{o}ntho (m.) \\ h\bar{o}nthi (f.) \end{cases}$	they have become . \\ honthiá (f.)								

#### Future.

I shall become .	hoshatho (m.) hoshathi (f.)	we shall become	•	hoshath <b>é.</b>
thou shalt become	hoshatho (m.) hoshathi (f.)	you shall become	•	hoshathé.
he, she, it shall becom		they shall become	•	hoshathé.

### Imperative Mood.

become thou	. hōņ.	become ye	•	. hoon.
let him, her, it become	. hōnthé.	let them become .	•	. hönthé.

# CONDITIONAL MOOD.

The conditional mood is formed by adding giné to all forms of the indicative mood.

### VOCABULARY.

After	• • •	putyon
All	•••	bùté.
Always		mùd <b>â</b> m.
Angry.	• • •	rosh.*
To be angry		rosh hōņ.
Arm		bákwi pl., bákwiyé f.
To arrive	• • •	chêlōņ.
To ask	•••	pùtsōṇ.
Back	•••	dow pl., dowé m.
Bad		lácho m., láchi f.
To be		hōṇ.
To become		
Before		mùtùko.
To begin	•••	shùroo ken.
10 begin	•••	onaroo ken.
Belly	•••	dhèr pl., dhèré f.
Between	•••	mázé (suffixed).
Bird		ming $m$ .
Black	•••	kishun $m$ ., kishin $f$ .
Blue	•••	nîlo m., nîli f.
Body	•••	soorut pl., sooruté f.
Bone	•••	hâd $pl$ ., hádé $m$ .
Boy		
Brave	•••	1 11 11 10
Bread	•••	gôli f.
To break		sharōn.
Bridge	• • •	and the same of th
To bring	• • •	seyo.
To bring Brother	•••	yōņ.
	•••	• •
To buy	• • •	<b>3</b>
Ву	• • •	hundé (suffixed).
To call		lùkōn.
Cheek	•••	•
Clean		koki pl., kookiyé f. saf.
Cold	•••	
	•••	
To come	•••	yōņ. 1-41=-
To count	• • •	kālōņ.
To cut	•••	kōņ.
Darkness		tumain f
Darkness Daughter	• • •	tumaiy f.
Daughter Day		dhi f.
Day To do:	•••	dîs m.
To-day	•••	âz.
Death	• • •	3
To deceive	•••	bhálōņ.

<sup>\*</sup> Many adjectives are the same in both genders.

```
To die
                               márōn.
                          . . .
Difficult
                               sukt.
                          . . .
                               pálît.
Dirty
To do
                               karain ; kyön m., ken f.
Dog
                              kùtsùro m.
Donkey
                              khur m.
Door
                              der m.
                         ...
To drink
                              po-on.
                         . . .
Dry
                              shishêlo m., shishêli f.
Ear
                              kan pl., kunné m.
Empty
                              tish.
                         ...
                              neshon m.
Evening
                         . . .
Eye
                              áché pl., eché f.
                         . . .
Face
                              mù pl., mù perto m.
To fall
                              dizōn.
                         . . .
Far
                              door.
                         . . .
                              mhâlo m.
Father
                         • • •
                              bihil f.
Fear
                         . . .
                              bihōņ.
To fear
                         • • •
To fight
                              kulli ken.
                         • • •
                              hángooi pl., hángooyé f.
Finger
                              tamâm kyōņ.
To finish
                         . . .
                              når m.
Fire
                              mootoh.
First
                         ...
                              phùndo m.
Flower
                         ...
                              putyön kyön.
To follow
                              kùr pl., kùré m.
Foot
                          ...
                              kiryah (suffixed).
For
                              talo pl., talé m.
Forehead
                         . . .
                              kila m.
Fort
                         ...
                              chōrōn.
Fourth
                         ...
                              hundé (suffixed).
From
                         ...
Full
                              pōṇsêlo m., pōṇsêli f.
                         . . .
Girl
                              leki f.
                              dyōņ.
To give
                         . . .
                              bazōn.
To go
                         . . .
                              bukker.
Goats (collectively)
                         . . .
                              tsatilo m.
He-goat
                         . . .
                              swan m.
Gold
                              shooto; mitoo m., shooti f.
Good
                         •••
                              gon m., gen f.
Great
                         . . .
                              zargoon.
Green
                         ...
                              bal pl., balé m.
Hair
                         ...
                              ado m., adi f.
Half
                         . . .
                              hat pl., haté m.
Hand
                         ...
                              khùsh.
Happy
                         ...
                              kooro m., koori f.
Hard
```

```
tsain.
To have
                           shish pl., shishé m.
Head
                       • • •
To hear
                           shōn.
                           nyoo pl., néwé m.
Heart
                            ángeké.
Here
                           gho m.
Horse
Hot
                            gurm.
                            gôt m.
House
Husband
                            báryo m.
                           kùn (suffixed).
In
Iron
                            tsimer m.
                            lyoo kyōņ.
To join
                            mārōņ.
To kill
                            raz m.
King
To know
                            purzōņ.
                            hase ken.
To laugh
To learn
                            sechon.
                            phutyon.
To leave
                            zang pl., zunge f.
Leg
                            så f.
Life
Light (subs.)
                            chùlo m.
                            bitchesh m.
Lightning
                           jingo m., jingi f.
Long
                       • • •
To make
                            sundōņ.
Man
                            måsh m.
Young man
                            tswor m.
Old man
                            záro m.
Mare
                            ghoi f.
Milk
                            chîr m.
                            tsán f.
Moon
                            mown pl., máh m.
Month
                            okhté m.
Morning
                            mhâli f.
Mother
Mountain
                            kån m.
Mouth
                            ain pl., ainyé f.
Mud
                            tsitsel m.
Near
                            kuts.
                            shâk pl., shâké m.
Neck
New
                            no m., nai f.
                            ral f.
Night
                       ...
No
                            neh.
                       . . .
Nose
                            nator pl., natoré m.
                            hüwin.
Now
                       . . .
To obey
                            chetalyōn.
                           pooron m., pooren f.
Old
Once
                            ek hesh.
                            hookum dyön.
To order
                       ...
```

```
Perhaps
                              owzanto.
To promise
                              wâdá keņ.
To pull
                              jîtyōņ.
Rain
                              ajo m.
To receive
                              chálōn.
                         . . .
Red
                              lîlo m., lîli f.
                         . . .
To return
                              pateyōņ.
                         . . .
To rise
                              ùtyōņ.
River
                              \sin f.
                         . . .
Road
                              pán f.
To run
                              mádé keņ.
                         . . .
Sand
                              sigil.
To say
                              manon.
                         ...
Second
                              doyōņ.
                         . . .
To see
                              pashon reton.
                         ...
To sell
                              mùlrōn.
To send
                              chehōn.
To separate
                              tseleron.
Shadow
                              tseyùl f.
Sheep
                              mindhul m.
Short
                              kátōn m., káten f.
                         ...
Silver
                              roop m.
Sister
                              bihōn f.
Sleep
                              nîsh f.
                         • • •
                              nîsh ken.
 To sleep
                              ùngooro m., ungoorì f.
 Slow
 Small
                              leko m., leki f.
                         . . .
 Snow
                              hyoon m.
 Soft
                              kùholo m., kùholi f.
 Son
                               pooch m.
                              tår m.
 Star
                        • ...
                               bât m.
 Stone
                          . . .
 To strike
                               kotōņ.
 Sun
                               soori f.
                               zìno m., zìni f.
 Sweet
                          . . .
 To take
                               dohon.
 To teach
                               páshyon.
 Then
                               alon kyön.
 There
                               álgeké.
                               fiker kyön.
 To think
                          . . .
 Third
                               choyōn.
                          . . .
                               châhesh.
 Thrice
                          ...
 To throw
                               gyōņ.
                          . . .
                               tundr m.
 Thunder
                               too m., ti f., te pl. (suffixed).
 To
                               hángooi pl., hángooyé f.
 Toe
                               rāli.
 To-morrow
                          . . .
                               zîb pl., zibé f.
 Tongue
                          ...
```

Tooth	•••	dån pl., duné m.
Tree		gyoo f.
Twice		doo hesh.
2 11.133		
Water		woy m.
To weep	• • •	rōņ.
Wet	• • •	bilzêlo m., bilzêli f.
What	• • •	gi.
When (interrog.)		kullé.
Where (interrog.)		golé.
White		punaro m., punarì f.
Who (interrog.)		koņ.
Why (interrog.)	•••	giné.
Wife	• • •	geryoon $f$ .
Wind		$\cosh f$ .
Wine	•••	mon $m$ .
To wish		hyoo hōņ.
With		mulgiri (suffixed).
Woman	• • •	geryoon f.
Old woman		zári f.
Young woman	•••	pêghul f.
Wood	• • •	soo $m$ .
To wound	• • •	jôbul kyōņ.
		,
Year		kål m.
Yellow	•••	pîlo m., pîli f.
Yes	•••	âņ.
Yesterday	• • • •	biyâli.
Lesterday	• • •	2., 4

### Numerals.

1	ek.	16	showsh.
2	doo.	17	sátásh.
3	châ.	18	átásh.
3 4 5 6	chōr.	19	unbish.
5	pāņs.	20	bish.
6	shoh.	21	bish-oo-ek.
7	såt.	30	bish-oo-dush.
<b>7</b> 8	<b>â</b> t.	40	doobish.
9	now.	50	doobish-oo-dush.
10	dush.	<b>6</b> 0	chobish.
II	aiyâsh.	70	chobish-oo-dush.
12	aoowash.	80	chōrbish.
13	chōsh.	90	chörbish-oo-dush.
14	tsòndush.	100	shul.
15	punjish.	1000	zir.

# APPENDIX D.

# TORWÂLÂK.

The language spoken in Torwal in the Swat Valley.

### DECLENSIONS.

### THE NOUN.

	Singular.		ī		Plura	ıl.	
Nom. a wor Gen. of a v	man . voman . woman . man ,	:	chî. chî-si. chî-ké. chî. chî.		•	•	chî. chî-á-si. chî-á-gé. chî. chî-á-má.
Nom, a hou Gen. of a l Dat. to a l	ise . nouse . nouse .		shir.shir-wá.shir.shir.shir.shir.	•		•	shir. shir-á-si. shir-á-wá. shir. shir.

### PERSONAL PRONOUNS.

				Nom.	GEN.	DAT.	Acc.	ABL.
I.	•	•		. á	mî	mágé	mai	mámá.
Thou	•	•	•	. tooh	chi ,	tégé	tai	tai-má.
He, she	or it	•		· { heh · { tiyah	issah tissah	esské tesské	ess tess	ez-má. tez-má.
We.	•	•	•	. mah	այրս	mogé	mah	mo-má.
You .	•	•	•	. toh	tùn	togé	toh	to-má.
They	•	•	•	· { iyah · { tiyah	iyásah tiyásah	iyáké tiyáké	iyân tıyân	iyah-má. tiyah-má.

N. B.—There are no distinctions of gender. The two forms of the 3rd person singular and plural are employed according to whether the person or object is "near" or "remote,"

#### VERBS.

# Conjugation of the verb "To STRIKE."

#### ACTIVE VOICE.

INFINITIVE MOOD.

$oldsymbol{P}$ resent.						Future.			
to strike	•	•	•	kùdoosá.	1	about to strike .		kùd bâdooi.	

to have struck .		Past.			
to nave struck.	· ·		•	. kùdoo	sá áshoo.
Present.	FART	CICIPLES.	<i>r</i> .	.4	
	leddddaat	l boing	-	uture.	
striking	kùdùdoot.	being	about to	strike	kùdoosá hoo.
	I	Past.			
having struck .					. kùdùgé.
	C-				
on striking	GE	RUNDS.		. kùd	noiet
from or by striking			: :		oomá,
•	Lynnal	IVE MOOD			
D 1			•	••	
Each tense has on			mascu	line and	l feminine,
which are the same in	an persons.				
Present.	$Plu_i$	berfect.	{	Præte	erite.
kùdádoo (m.)	kùdoosh			kùdel (m.)	1
küdüdji (f.)	küdîshi		ļ	küdil (f.)	
Imperfect.	Pe	rfect.		Futu	ıre.
kùdoosáshoo (m.)	kùdoo (		1	kùdnin (n	n.)
küdùsáshi (f.)	kidi (f.		J	küdnin ()	
	IMPERAT	ive Moor	<b>D.</b>		
Singular.		1	Plu	ral.	
2. kùd.			2. k	ùdá.	
3. kùdé.			3. k		
	CONDITI	ONAL MOO	DD.		
The conditional mood is formed by adding kyah "perhaps" to the					
indicative mood in all its forms, as:					
I may be striking .				. kùdád	oo kyah.
PASSIVE VOICE.					
T1 : (	ad b 44 a -	soo of the	. auvilia	ry werh	nainosa "to
The passive is form go," as:	ed by the t	ise of the	auxiiid.	ry verb a	ajoosa to
	ùgé baioosá	Iam	being str	uck . k	ùdă bajùdoo.
to be struck kùdùgé bajoosá   I am being struck . kùdá bajùdoo.					

# VOCABULARY.

To be able Abuse To abuse Accustomed Acid	•••	hâda hôsá. gál. gál dyoosá. âded. chùk m., chik f.
Active After	•••	tulkh. pásh.
Again Air Alert	•••	hilâ m. hùjâ m., hüjè f.
All Alongside Although	•••	bùd. kyuņ. ágárki.
Always And	•••	herdî. o-ow.
Anger Angry * To be angry	•••	joshil f. josh. josh kowôsá.
To answer Ant		jùwâb dyoos <b>á</b> . pél f.
Anxiety Anxious Apart		piger m. fikerdår. wek.
Apple Apricot	•••	bebai f. áshai f.
Arm To arrive Arrow	•••	békin f. ábôsá. kân m.
To ask Ass Aunt (father's sister)	•••	kùjoosá. godô m., gedê f. pábî f.
Aunt (mother's sister Autumn		måsho $f$ . shet $m$ .
Avalanche Away Axe	•••	himâl <i>m</i> . choh. tùnger <i>m</i> .
Back Bad Barley Basket To be Been Bear Bear	•••	dák m. lásh m., láj f. yo m. chùdo m. hôsá. jamùng m. oosh m., ish f.
	•••	dè f.

<sup>•</sup> Many adjectives are the same in both genders.

```
To beat
                               kùdoosá.
                          . . .
Beautiful
                               shijo m., shijé f.
                          . . .
Because
                               isikyáh.
To become
                               hôsá.
Before
                               moonsh (suffixed).
To begin
                               shùroo kôsá.
                          . . .
Behind
                               pásh (suffixed).
                          . . .
Belly
                               dê f.
                          . . .
Between (near)
                               mîmi.
Between (remote)
                               maimo.
                          • • •
Bird
                               puchîn f.
                          . . .
Bitter
                               tid m., tîd f.
                          . . .
Black
                               kishun m., kishen f.
                          . . .
Blind
                               un m., an f.
                          . . .
Blood
                               jed f.
To blow
                               pùgoosá.
                          ...
Blue
                               nîl.
Blunt
                               book.
Body
                               soorut m.
                          . . .
Bone
                               hár m.
                          . . .
To be born
                               jyoosá.
                          . . .
Bow
                               bârdun m.
                          . . .
Boy
                               po m.
Brain
                               mîm f.
Brass
                               jit f.
                          . . .
                               hùkoo m,, hüki f.
Brave
Bread
                               gil f.
                          . . .
To break
                               porôsá.
                          . . .
                               shîsh f.
Breath
                          • • •
                               bamundir f.
Bride
                          . . .
Bridegroom
                               bamundoor m.
                               mulundê m.
Bridle
                               seh f.
Bridge
                          . . .
To bring
                               anoosá.
                          ...
                               bizin m., bizîn f.
Broad
                          . . .
To be broken
                               pooroosá.
                               bâ m.
Brother
                               gô m.
Bull
                          . . .
                               gôli m.
Bullet
                          . . .
                               médé.
But
                          . . .
                               puttung m.
Butterfly
                          . . .
                               má (suffixed).
By
                          . . .
                               chát kôsá.
To call
                               ud m., ud f.
Camel
                          . . .
                               teyis f.
Charm
                          . . .
                               bogùl m.
Cheek
                          • • •
                               hágel f.
Chin
                          . . .
                               chesh f.
Circle
                          . . .
                               shijoo m., shiji f.
Clean
                               bishut m.
Clothes
```

• • •

```
Cloud
                             ágâ m.
                             kùgoo m.
Cock
                        . . .
                             shidul m.
Cold (subs.)
                             shidahoo m., shidaihi f.
Cold (adj.)
                             rang m.
Colour
                             yôsá.
To come
                        . . .
                             támba m.
Copper
                        . . .
                             gùd m.
Corner
                             zinās m.
Corpse
                             kán m.
Cough
                             lékoosá
To count
                             wuttun m.
Country
                             hikoo m.
Courage
                             gaf.
Cow
                             tátáshoosá.
To creep
                        ...
                             kol m., kel f.
Crooked
                             kágh m.
Crow
                        ...
                             dustoor m.
Custom
                        . . .
                             choo m.
Dagger
                             nár kôsá.
To dance
                        ...
                             når m.
Dancing
                             káternák.
Dangerous
                             ánchik f.
Darkness
Daughter
                             doo f.
                             lobyât m.
Dawn
                             dî f.
Day
                             badùshkar m.
Mid-day
To-day
                             ayùdi.
                             boo m., bü f.
Deaf
                        . . .
Death
                             merg m.
                             chul m.
Deceit
                             baderôsá.
To deceive
Destitute
                             hwah.
                             pullus m.
Dew
To die
                             maiyoosá.
Difficult
                             mùshkil.
Dirty
                             ánatôl m., ánitel f.
To dismount
                             wôsá.
                        . . .
To do
                             kôsá.
                        ...
                             kùjoo m_{\cdot,\cdot} kijî f_{\cdot,\cdot}
Dog
                        . . .
Door
                             derwâz m.
                        ...
Down
                             ládoot.
Dream
                             sen f.
To drink
                             poosá.
                        ...
Drum
                             dunduk m.
                        •••
Dry
                             shùgil.
                        ...
Ear
                             kán m.
                        . . .
Earth
                             sùng m.
                        . . .
Earthquake
                             boomel m.
                        ...
```

East		mushshrikh
Easy	•••	soogah m., sùgè f.
To eat		kowoosa.
Eclipse		tundergyát m.
Edge	•••	tîn $f$ .
Egg		ân m.
Elbow	•••	
Empty		toosh.
Enemy		dùshmun m.
To enter		ùshoosá.
Envy		ghum $\hat{a}z m$ .
Equal	•••	• • • •
Equinox		
Evening	• • •	nyáshâm m.
Ever		kyeh.
	• • •	
Everybody	•••	
Everything		bùd siz.
Ewe	• • •	
Eye	•••	áshi f.
To fall		lár haigesá
(Control of the Control of the Contr		lár bajoosá.
Family Far	•••	gun <i>m</i> . doo.
	•••	
Fat (subs.)	•••	$\min f.$
Fat (adj.)	• • •	bâr m., bèr f.
Father	• • •	bập m.
Fault	• • •	ep f.
Fear	•••	bid f.
Feather	• • •	pet m.
Female	• • •	chî f.
Fight		dák m.
To find	• • •	sai kôsá.
Finger	•••	ângî f.
To finish	• • •	tomâm kôsá.
Fire	• • •	ungah m.
First	•••	moonsh
<b>F</b> ish	•••	máj m.
Flower	• • •	pushoo m.
Flute	• • •	bîsh <i>f</i> .
To fly (as a bird)	• • •	shijoosa.
Following	•••	pásh.
Foot	• • •	koo m.
For	•••	kyah (suffixed).
To forget	• • •	ámáshoosá.
Forgetfulness		
Fort		kálå m.
Fox	• • •	poosh $m$ ., pish $f$ .
Friend	• • •	dôs m.
Friendship	•••	dosti <i>f.</i>
From		ámá (suffixed).
Frost		kùlékùlé f.
er et dagensententrell.		

```
mewå m.
Fruit
                             poonil.
Full
                        ...
                             bågh m.
Garden
                        ...
                             hùkoo m., hüki f.
Generous
                        . . .
                             serán f.
Girl
                        ...
                             dyoosá.
To give
                        ...
                             bajoosá.
To go
                        • • •
                             bágé nikoosá.
To go out
                        . . .
                             birát m.
He-goat
                        . . .
                             chel f.
She-goat
                        ...
                             lùrzer m.
Gold
                        • • •
                             ghōrâh.
Good
                        . . .
                             dásh m.
Grape
                             gå m.
Grass
                        • • •
                             shùkùr m.
Gratitude
                             gun m., gen f.
Great
                             pihîl.
Green
                        . . .
                             zùchoosá.
To grieve
                        . . .
                             toobook m.
Gun
Gunpowder
                             dåroo m.
                        ...
                             mek f.
Hail
Hair
                             bål m.
                        . . .
Half
                             ur.
Hand
                              hật m.
                              sùbun hất m.
Right hand
                              ábun hát m.
Left hand
                              dun m.
Handle
                              khādî f.
Happiness
                              khùsh m., khesh f.
Happy
                              koo m., kü f.
Hard
 Hare
                              hoosî m.
                         ...
                              boghùz m.
 Hatred
 Head
                              shōh m.
 Health
                              kairut m.
 To hear
                              bùjoosá.
                         ...
 Heart
                              hü f.
                          ...
 Heat
                              germî f.
 The heavens
                              azmån m.
                         • • •
 Heavy
                               oogoo m., ügü f.
 Hen
                               kügî f.
 Herd
                              gun: gullah m.
                         . . .
 Here
                               met.
                         . . .
 High
                              ootál m, ootil f.
                         . . .
 Hope
                               oomet f.
                          . . .
 Horse
                               gho m.
                          ...
 Hot
                               gurm.
                          ...
 House
                               shir f
                          ...
 How
                               kyul, kál.
                          ...
                               kidé.
 How many
                          . . .
```

How much		kidát gen.
Humble	•••	hü gháríb.
Hunger		bùsh <i>m</i> .
Hungry	•••	bùshowhoo m., bùshaihi f.
Husband		bé $m$ .
Tuspand	•••	be m.
Ice		ôsh m.
Idle		narâz.
lf		ákhir.
Illness		nájùrtyáh m.
In		
Industrious		kumåder m., kumåder f.
Infant		lit.
Iron		chimoh $m$ .
11011	•••	ciimon <i>m</i> .
To kick	•••	paiņ dyoosá.
To kill	• • •	mowoosá.
King	• • •	pådshåh m.
Knee		kùré m.
Knife		châgoo m., kerah f.
To know	•••	jánoosá.
Knowledge	•••	hoojâ m.
22		<b>-</b>
Lame		kùd m., küd f.
Land	• • •	darin f.
Language		båt m.
To laugh		hásoosá.
Lead	• • •	sigah m.
To learn		chùjoosá.
To leave		chowoosá.
Leg		jung $m$ .
To let go	•••	chôsá.
Lie		lobo $m$ .
Life		sâ m.
Light (subs.)	200 min 300 min	loj m.
Light (adj.)		oopur $m$ ., ipîr $f$ .
Lightning	• • •	1 11
Lip		
A little		ashùr.
Liver		jagô m.
Long	•••	jik m., jîk f.
To look at	•••	pushoosá.
Love		yâr m.
		dôsti kôsá.
To love	•••	chit $m$ ., chît $f$ .
Low		chit mi, chit j.
Maid	• • •	butkoomå f.
Male	• • •	nariná m.
Man		mesh $m$ .
Young man		zùwāņ m.
Old man	•••	derg m.
J	- ·	0

```
mash.
Mankind
                       . . .
                            ghé f.
Mare
                            mås m.
Meat
                            dáwah m.
Medicine
                            badùshkar m.
Mid-day
                            urjat m.
Mid-night
                            chüî f.
Milk
                             dùr m.
Mist
                            yùn m.
Moon
                             nem f.
New moon
                             pin f.
Full moon
                             mah m.
Month
                             jut m.
Morning
                             yê f.
Mother
                             chai m.
Mountain
                             moosh m.
Mouse
                             èn m.
Mouth
To move (trans.)
                             pergoosa.
                             cher.
Much
So much
                             essum.
                        ...
This much
                             mussum.
                             öj m.
Mud
                        . . .
                             toot m.
Mulberry
                        . . .
                             dunduk-o-bîshi m. (literally "drum and
Music
                                  flute").
                             nok m.
Nail (finger)
                        ...
                             nâm m.
Name
                             chùn m., chin f.
Narrow
                        •••
Near
                             nyun.
                        ...
Neck
                             chaiyon m.
                             bowoosh m.
Nephew
                         . . .
                             hecherinah.
Never
New
                             num.
                             beyîsh f.
 Niece
                             jåt m.
 Night
                         ...
                             'nâ.
 No
                         • • •
                             nákâmnah.
 Nobody
                         ...
                             kùtùb m.
 North
 Nose
                             nåt m.
                         . . .
 Nothing
                             nokoynah.
                         . . .
 Now
                             méré.
                             i-si (suffixed).
 Of
                         . . .
 Old
                             lájing.
                        . . .
                             jet (suffixed).
 On
                        •••
 Open
                             baiyel.
                        . . .
                             olôsá.
 To open
                         ...
 Or
                             vah.
                         ...
 To order
                             bundoosá.
                         ...
 Out
                             baiyim (prefixed).
                         ...
 To overthrow
                             jùjoosá.
```

Peach		å m.
Pear		tòngoo <i>m</i> .
Perhaps	• • •	kyah.
Pigeon	• • •	nîlgolê <i>f</i> .
Pity	• • •	hidej f.
Place	•••	pöt <i>m</i> .
Play		nerer m.
To play (a game)		noroosá.
To please	•••	khùshoosá.
Pleased		khùjâ.
To be pleased		khùjah hôsá.
Plough	• • •	höl <i>m</i> .
Point	•••	pid <i>f</i> .
To pour		taloosá.
Praise		sipad $m$ .
Pride	• • •	
To produce		1 4 1 1 4 4
To promise		wai kôsá.
Proud		•
To pull	• • •	jigáloosá.
- 0 P		1.8-1.1-1
Quarrel		låt m.
Quarter		chùdeh.
Queen	•••	khoonzah f.
2400	•••	moonzam y.
Rain		ágå m.
Rainbow		inhân m.
Ram		midhál m.
Ready		tiah.
To receive		powoosá.
Red		lohoor m., lihîr f.
Relation		doomsah m.
Relationship		kámwål m.
To remember		A 1 .
Remembrance		- · ·
To return		
Rice		
Rich		ishtamun.
To rise		ùshoosá.
River	•••	. 1
Road		pån m.
Roof	•••	
Rope		keh f.
		zigh.
Rough Round	•••	koror m., kerer f.
To run	• • •	
TOTUIL	•••	dain dyoosá.
Sad		ghumjun m., ghumjen f.
Saddle	•••	kâti f.
Sand	• • •	sigul m.
Janu	1 * *	345 41 771.

To say	•••	bánoosá.
To search for	• • •	biråroosá.
To see		boo-oosá.
Seed		bij <i>f.</i>
Self		tunoo.
To sell		biginoosá.
To send		pyoosá.
To separate		júda kôsá.
Servant	•••	noker m.
Shadow	•••	chojol $m$ .
Shame		sherm m.
Sharp		tîn.
Sheep	•••	bogho m.
Short		kurrun m., keren f.
Shoulder		kån m.
To shout	•••	chigan galoosa.
Shut	•••	dél.
To shut		gunoosá.
Side	•••	bárish f.
On this side	• • •	medish.
On that side	•••	edish.
	• • •	
Alongside	• • •	kyuņ. humsôs <i>m</i> .
Sigh	•••	
Silent	• • •	ghulé.
Silver	• • •	oozelzer m.
To sing	•••	git dyoosá.
Singing	• • •	git f.
Sister	• • •	shoo f.
To sit	• • •	baiyoosa.
Skill	• • •	poá m.
Skin	• • •	chum m.
Slave	•••	gholum $m$ .
Sleep	• • •	nîn f.
To sleep		nîn bajoosá.
Sloping	• • •	barîsh.
Slow	•••	sot $m$ ., sot $f$ .
Small	• • •	lùd m., lid f.
Smoke	• • •	dîmi f.
Smooth	• • •	pishul $m$ ., pishel $f$ .
Snake	• • •	ján m.
Sneeze	• • •	tînyoo m.
Snow	• • •	him m.
Soft	• • •	kumul $m$ ., kemel $f$ .
Solstice	• • •	kir f.
Somebody	• • •	kām.
Something	•••	kuchis.
Son	• • •	pùj $m$ .
Sorrow		ghum $m$ .
Sound	• • •	áwas m.
South		nilow m.
Spoon	• • •	deh f.
•		•

```
basan m.
Spring
                          . . .
To stand
                               ùshoosá.
                          . . .
Star
                               táh m.
                          . . .
Stone
                               bád m.
                          ...
Storm
                               tofan m.
Straight
                               shoosh m., shish f.
                         • • •
Strength
                               tägut m.
                         • • •
Strong
                               zaror.
                          . . .
Stupidity
                               bekoo m.
                          ...
                               busha m.
Summer
                          ...
Sun
                               sî f.
                               mîd.
Sweet
Swift
                               tulákh.
                          . . .
To swim
                               lâmôsá.
                          . . .
Sword
                               terbel f.
                         . . .
Tail
                               lámåd m.
To take
                               gushoosá.
                          . . .
To take away
                               neyoosá.
To take up
                               ùchoosá.
                         ...
To teach
                               choojoosá.
                         ...
To tell
                               lât kôsá.
                               páhgah.
That one
                         . . .
Then
                               tetchek.
                         . . .
There
                               tel.
                               tisikyah.
Therefore
                          • • •
                               bar m., ber f.
Thick
                         • • •
Thin
                               joobál m., joobel f.
                         . . .
Thirst
                               tish f.
                          . . .
                               tishowhoo m., tishaihi f.
Thirsty
                          . . .
This
                               ágah.
                          . . .
Thought
                               khyalm.
                          ...
                               shang m.
Throat
                               taloosá.
To throw
                          . . .
                               lå taloosá.
To throw down
                         ...
Thumb
                               angùt m.
                          . . .
                               gedus m.
Thunder
                          . . .
                               mechelé.
Thus
                          ...
                               tá.
Till
                          . . .
Time
                               chek f.
                          • • •
Timid
                               biád.
                               wá, tá, ké, gé (suffixed).
To
                          . . .
                               ángî f.
Toe
                          . .
Together
                               epot.
                          • • •
                               bolùdi.
To-morrow
                          . . .
The day after to-morrow
                               chotùgdi.
                               jib m.
Tongue
                               dân m.
Tooth
                               awoo m.
Touch
                               miloosá.
To touch
                          ...
                               dishah (suffixed).
Towards
                          • • •
```

```
Tree
                              tâm m.
Truth
                              sáj m.
                              osho m., eshé f.
Ugly
Uncle (father's brother)
                             pejî m.
Uncle (mother's brother)
                              m a m m.
                              ten (suffixed).
Under
Unless
                              bágèr.
                        . . .
Up
                              ootel.
                         •••
                              shoosh m., shîsh f.
Upright
                         . . .
Valley
                              koo m.
Very
                              cher.
                              ghōrā.
Very well
                              gâm m.
Village
Wall
                              kùr m.
Water
                              oo m.
                              kumzor m., kemzer f.
Weak
Weakness
                              kumzortyah m.
                              bêbâ.
Wedding
                              satumdì f.
Week
To weep
                              jingoosá.
West
                              mugrib f.
Wet
                              \ddot{o}_{j} m_{j}, \dot{a}_{j} f_{j}.
What
                              kah.
                              gomoo m.
Wheat
When (interrog.)
                              kê.
                         . . .
                              tetchek.
When (relat.)
Whence
                              kedah.
Where (interrog.)
                              ket.
                              kâmé.
Which
                              oojul m., oojel f.
White
Whip
                              korodah m.
                              kâm.
Who (interrog.)
                              keské.
Why
                         ...
Widow
                              jem f.
Widower
                              jon m.
Wife
                              chî f.
Wind
                              balai f.
                         . . .
\mathbf{W}indow
                              tumboo m.
                              himan m.
Winter
Wise
                              danah.
                         ...
Wish
                              rezah m.
                         ...
                              rezah kôsá.
To wish
With
                              sat (suffixed).
                         ...
Without
                              bé.
                         ...
Woman
                              chî f.
Old woman
                              \mathbf{d}\mathbf{\acute{a}}\mathbf{g}f.
\mathbf{Wood}
                              shellah m.
```

Wool Work To work To write		pám m. kám m. kám kôsá. ligoosá.
Year Yellow Yes Yesterday The day before day.	•••	kål m. chùnoo m., chené f. a-ân. chîdùgdi. ejùgdi.

### Numerals.

50 60

70 80

90

1000 zer.

100

dush-o-doo bîsh.

dush-o-choh bîsh.

dush-o-châbîsh.

châbîsh.

choh bîsh.

soh.

### Ordinals.

1 2 3 4 5 6	ek. doo. châ. choh. pân. shoh. sát.	First Second Third Fourth Fifth Sixth		moonsh. påsh. tlooi. chotum. pånjum. showum.
<b>7</b> 8	át.			
9 10	nom. dush. ágâsh.	Once Twice Thrice	•••	ekgonah. doogonah. chîgonah.
12	doowash.		•••	
13	chesh.			
14	chettish.			
15	pungsh.			
16	shésh.			
17	sátāsh.			
18	átásh.			
19	unbîsh.			
20	bîsh.			
2 I	ek-o-bîsh.			
30	dush-o-bîsh.			
40	doo bîsh.			

# APPENDIX E.

# BUSHKARIK.

The language spoken in the upper part of the Swat and Punjkorah Valleys.

### DECLENSIONS.

# THE NOUN.

Singula	ır.			Pli	ıral.	
Nom. a woman .		. îs.	_	•	•	. îsâl.
Gen. of a woman .	•	. îs-eņ.	of women .	•	•	. îsâlân.
Dat. to a woman.	•	. îs-kah.		•	•	. îsâl-kah.
Acc. a woman .			women .		•	. îsâl.
Abl. with a woman		. îs-sah.	with women	•	•	. îsâl-sámân.
from a woman		. îs-mah.	from women	•		. îsâl-mah.
by a woman .			by women .	•	•	
for a woman.		. îseņ-keг.	for women .	•	•	. îsâleņ-ker.

# PERSONAL PRONOUNS.

	Nom.	Gen.	DAT.	Acc.	ABLATIVE.
I intrans. trans.	· }yah }yeh	ma.(m.) $men.(f.)$	máké	mai	mai-sah, &c., meņ-ker.
thou .	. }tooh	chan(m.) chen $(f.)$	táké	tai	tai-sah, &c., chen-ker.
he, or it	$\cdot \left\{ \begin{array}{l} \text{ai } (n.) \\ \text{átân} (r.) \end{array} \right.$	ásâņ	{ áské (n.) { { táské (r.) {	áseṇ (n.) táteṇ(r.)	}âs-sah, &c., áseṇ-ker.
she, or it	$ \begin{array}{c} \text{utten}(n.) \\ \text{tutten}(r.) \end{array} $	ussen (n.) tussen (r.)	$ig\}$ as in the $n$	nasculine	
we .	. mah	moņ	mâké	mah	må-sah, &c., men-ker.
you .	. tah	toņ	tâké	tah	tâ-sah, &c. toṇ-ker.
they .	$\cdot \left\{ \begin{array}{l} \operatorname{um} (n.) \\ \operatorname{tum} (r.) \end{array} \right.$	ásoṇ (n.) tásoṇ (r.)	âmké (n.) tâmké(r.)	am(n.) tâm $(r.)$	Am-sah, &c., áson-ker.

#### THE VERB.

# Conjugation of the verb "To COME."

#### INFINITIVE MOOD.

Present. to come yâgâņ.	Past. to have come yagashoo.				
PARTIC	CIPLES.				
coming yagrá.	having come yâté.				
Ger	unds.				
from coming yander.	l in coming yâgân maiyá.				
Sup	INE.				
must come	yågtoo.				
Indication	ve Mood.				
Each tense has only two forms, viz.: masculine and feminine, which are the same in all persons.					
Present.	Perfect.				
Present.  I am coming, &c $\begin{cases} y \text{ antoo } m. \end{cases}$ yenti $(f.)$	I came, &c $\begin{cases} g \hat{a} & (m.) \\ g \hat{e} & (f.) \end{cases}$				
Imperfect.	Præterite.				
Imperfect.  I was coming, &c $\begin{cases} y \text{ anshoo } (m.) \\ y \text{ enshi } (f.) \end{cases}$	I have come $\begin{cases} y \text{ atoo } (m.) \\ y \text{ eti } (f.) \end{cases}$				
Pluberfect.	Future.				
Pluperfect.  I had come, &c $\begin{cases} y \text{ ashoo } (m.) \\ y \text{ eshi } (f.) \end{cases}$	I will come, &c $\begin{cases} yum \ (m.) \\ yen \ (f.) \end{cases}$				
IMPERATIVE MOOD.					
Singular.  come thou yáh.  let him or her come yádáh.	Plural.  come ye yâ.  let them come yâdáh.				

# The defective verb "To BE."

#### Infinitive Mood.

#### Present.

to be . . . . . . . ashoogân.

#### INDICATIVE MOOD.

Present.				Pluperfect.		
I am, &c.	•	•	$ \begin{cases} too (m.) \\ tooi (f.) \end{cases} $	I had been, &c.	•	$\begin{cases} Ashoo (m.) \\ ashooi (f.) \end{cases}$

Past.

I was or have been, &c. . . .  $\begin{cases} hoo (m.) \\ h\ddot{u} (f.) \end{cases}$ 

Where defective the verb "To BECOME" is used.

# Conjugation of the verb "TO BECOME."

#### INFINITIVE MOOD.

#### Present.

to become . . . hogân.

#### PARTICIPLES.

Present.
becoming . . . homé. | Past. hooti.

#### INDICATIVE MOOD.

The future has more than two forms.

Present.  I am becoming, &c. $\begin{cases} \text{hoowântoo } (m.) \\ \text{hùwenti } (f.) \end{cases}$	Pluperfect.  I had become, &c { hooshoo (m.) hüshi (f.)			
Imperfect.  I was becoming . { hoowanshoo (m.) hùwenshi (f.)	$Perfect.$ I became, &c. $\begin{cases} hoo \ (m.) \\ h\ddot{u} \ (f.) \end{cases}$			

#### Præterite.

I have become, &c. . .  $\begin{cases} hootoo (m.) \\ h\ddot{u}\ddot{u} (f.) \end{cases}$ 

#### Future.

Singular.	Plural.			
I will become $\left\{\begin{array}{l} \text{hom } (m.) \\ \text{howé } (f.) \end{array}\right\}$	we will become $\begin{cases} hoo \ (m.) \\ hooi \ (f.) \end{cases}$			
thou wilt become hoh. he, she, it, will become . hoh.	you will become $\begin{cases} \text{hoo } (m.) \\ \text{hooi } (f.) \end{cases}$			
	they will become . $\begin{cases} \text{hoo } (m.) \\ \text{hooi } (f.) \end{cases}$			

#### IMPERATIVE MOOD.

become thou . . . . hoh. | become ye . . . hô. let him, her, it, become . . . hodah. | let them become . . . hohdah.

# Conjugation of the verb "To Do" or "To MAKE."

### Infinitive Mood.

		F	resen	et.	1	Past.	
to do.	•	•	•	. karoogâņ.	to have done .	•	. karoogashoo.
				Par	TICIPLES.		

# . . . . . karâ. | having done . . . . kâ.

Gerunds.

from doing . . . karoogerer. | in doing . . . karoog maiyá.

#### INDICATIVE MOOD.

The future has more than two forms.

Pre	esent.	Pluperfect.				
I am doing, &c.	{ karântoo (m.) } karenti (f.)	Pluperfect. I had done, &c. kirshi (m. &)	<i>f</i> .)			
T L	enfect	Perfect.				
I was doing &c	{ karânshoo (m.)	1 did, &c	,			
i was doing, ac.	'{ karenshi ( <i>f.</i> )	Perfect. I did, &c kir (m. & f.)  Præterite. I have done, &c kirti (m. & f.)	f.)			

#### Future.

Singular.  I will do $\begin{cases} k \text{árun} (m.) \\ k \text{áren} (f.) \end{cases}$ thou wilt do $\begin{cases} k \text{áren} (m.) \\ k \text{áren} (f.) \end{cases}$ he, she, it, will do $\begin{cases} k \text{áren} (m.) \\ k \text{áren} (f.) \end{cases}$	Plural.we will do $\begin{cases} k \text{ ári } (m.) \\ k \text{ áren } (f.) \end{cases}$ you will do $\begin{cases} k \text{ árân } (m.) \\ k \text{ áren } (f.) \end{cases}$ they will do $\begin{cases} k \text{ árân } (m.) \\ k \text{ áren } (f.) \end{cases}$
IMPERA	ATIVE MOOD.
do thou ker. let him, her, it, do kerda	do ye kerah. h. let them do kerdah.

#### EXAMPLES.

Come here
Where are you going Kun káh buchân to?  Is this your horse?. Ain ghor châná?*  No; it is my father's Nah, ain ghor mâ horse.  bábá.  What is your father's Chân bábá kah name?  nám?  Civa ma samething Málá kichá dah
Give me something Máké kichá dah.  I come from Bush- Bushkâti yântoo. kar.

I am going to Chit- Yah Châtlâl-ké buchântoo. Is the road good ? . Pund ren tooi? No, there is much Nah, him bár too. snow. The land in Kalam Gâl Kalâmah rentooi. is good. It is two days' jour- Rashkoti Kalamai ney from Rashkot doo dos pund too? to Kalam? I am hungry. . Yah bùchágâltoo. Give mesomebread Máké kichágyül dah. What do you want? Káh bah tantoo? I will beat you . Yeh tai renum. Call that man here Tettun mîsh tâker. Tell him to come . Táské munooy ahdah. He has struck me; Ai mai renagh; ai he is my enemy. mâ ghálîm. He took the gun Ai mai-mah tobak gin. from me. His gun is better Ussen tobak men than mine. tobak ren tooi. We will go with him Mah as-sah chom. Bring two horses Am-mah doo ghor from them. gyah.

<sup>\*</sup> The terminal a marks the interrogative.

#### VOCABULARY.

```
To be able
                              hâsá hogâņ.
                              ádát.
Accustomed
                         . . .
Although
                              lôlá poorá.
                         ...
And
                              rosh.
Angry
To be angry
                              rosh karoogân.
To ask
                              kojagan.
                         . . .
                              guddá pl., guddâ m.; fem. form guddai.
Ass
Aunt (father's sister) ...
                              pep. pl., pepoo f.
                              mensh pl., menshoo f.
      (mother's sister ...
                              nikki.
Away
Back
                              tung m.
\mathbf{Bad}
                              lulh m., lelh f.
Battle-axe
                              tong pl., tongât m.
To be
                              ashoogâņ.
Beard
                              dér f.
To beat
                              renágân.
                         . . .
Beautiful
                              rân soorut m., ren soorut f.
Because
                              khâsá.
                              hogân.
To become
                              dâr m.
Belly
                             shînsh pl., shînshâr f.
Bird
                              küshün m., kishin f.
Black
Blind
                              shâhr m., shihr f.
Blood
                              rut.
                              \text{n\"{u}l} \ m_{\cdot}, \ \text{n\"{i}l} \ f_{\cdot}
Blue
                              soorut m.
Body
                              hád m.
Bone
                              kân pl., kânâr m.
Bow
                              jâták pl., jâtáko m.
Boy
                              \dim m, \dim f.
Brave
Bread
                              gyül.
                             chinjoogân.
To break
To bring
                              ánoogân.
                              bissün m., bissin f.
Broad
Brother
                             jå pl., johoo m.
                             goh pl., gô m.
Bull
                             rah (suffixed).
By
                        •••
To call
                             takeroogân.
                              pâkhîzá.
Clean
Cloud
                             àgah m.
                             kùkùr pl., kùkùrbâl m.
Cock
                              shùdul m., shidil f.
Cold
To come
                             yâgâņ.
                        . . .
                             gunoogâņ.
To count
                        ...
```

```
gâ, pl. gai f.
Cow
                             dustoor m.
Custom
                        ...
                             chinoogân.
To cut
                        . . .
                              choor, pl. choorbâr m.
Dagger
                              chün.
Dark
                         • • •
                              enchook m.
Darkness
                              birê, pl. birêshâl f.
Daughter
Day
                              âj.
To-day
                              por m., bür f.
Deaf
                             båderoogh.
Deceit
                              ghárib.
Destitute
                              maroogâņ.
To die
Difficult
                              bùshüt.
Dirty
                              nowl.
Disposition
                              kákoom m.
                         ...
To do
                              karoogân.
                         ...
                              kùchùr, pl. kùchùrbal
Dog
                                                         m.,
                         •••
                                fem. form kichir.
                              poogân.
To drink
                         •••
Dry
                              shok m., shok f.
                              kán m.
Ear
Earth
                              sù m m.
                              soogâr m., soogér f.
Easy
To eat
                              kâgân.
Egg
                              án m.
Elbow
                              bákün m.
Elephant
                              het f.
Empty
                              chun m., chin f.
                              ghálîm.
Enemy
To enter
                              ichoogân.
Ewe
                              îr f.
Eye
                              \hat{a}ch, pl. ech f.
To fall
                              chor karoogân.
Fаг
                              \operatorname{door} m., \operatorname{dür} f.
Father
                              bập, pl. bậpoo m.
Fault
                              \hat{\mathbf{a}}\mathbf{b} \ m.
Fear
                              büt m.
To fear
                              byoogân.
Female
                              thlöhl f.
Fifth
                              panchum.
Fight
                              jâr; yoor m.
To fight
                              járán.
Finger
                              ángoor, pl. ángoorâl m.
Fire
                              ángâr m.
First
                              owál.
Fish
                              muts, pl. mutsin m.
Flower
                              phond m.
```

...

```
To follow
                             notoogâņ.
Foot
                             kùr m.
For
                             ker (suffixed).
Fort
                             kôt.
                        . . .
Fourth
                             chōt.
                        . . .
                             kùkùr, pl. kùkùrbâl.
Fowl
                        ...
Fox
                             lomaiy m.
                        ...
                             ti (place), mah (person) suffixed.
From
                        • • •
Full
                             poojal m., poojil f.
                         ...
Garden
                             bâgh.
                        ...
                             baih, pl. birêshâl f.
Girl
                         • • •
To give
                             dâgân.
                         • • •
                              buchoogân; choogân.
To go
                         ...
Goats (collectively)
                             châl.
                         ...
                             bür.
He-goat
                         . . .
                             cher.
She-goat
                         ...
                             khùdai.
God
                             lohoozer m.
Gold
                             rân m., ren f.
Good
                         ...
                              gân m., gen f.
Great
                         . . .
Green
                              pålá m., påle f.
                             tobak, pl. tobek f.
Gun
                              ther f.
Hand
                              khùshéli f.
Happiness
                         ...
                              tukker m., tukkir f.
Hard
                         • • •
Hare
                              hùsooi m.
                         • • •
                              tos, pl. tosilan m.; fem. form tés.
Head
                              bùjoogân; lüchgân.
To hear
                         ...
                              hikooker, pl. hikookerâl.
Heart
                         ...
Heavy
                         . . .
                              kikir, pl. kikirbâl f.
Hen
                         • • •
                              bukker.
Herd
                         ...
Here
                              âté.
                              ootull m., ootill f.
High
Hope
                              oomât m.
                              ghor, pl. ghorâl m.
Horse
                              tutt m., tett f.
Hot
                              shùt f.
House
                         • • •
                              kol.
 How
                              bùch.
 Hungry
                              bùchágogan.
 To be hungry
                         ...
                              osh.
 Ice
                              ákhür.
 If
                         ...
 To be ill
                              bilâgogâņ.
                              bilegår m.
 Illness
                              ah (suffixed).
                              lookoot, pl. lookootor m.
 Infant
                              chimer m.
 Iron
```

```
måroogåņ.
To kill
                       • • •
                            raj, pl. rajem m.
King
                       ...
Knee
                            koot m.
                            kåter, pl. kåter f.
Knife
                            gâl.
Land
                            hásoogan.
To laugh
                            tsüz f.
Lead
                            choroogan.
To leave
                       . . .
                            tâgân.
To let go
                            ùchoogân.
To lift
                            chull; loh m.
Light (subs.)
                            tunder m.
Lightning
                       . . .
                            lük m., lik f.
Long
                       ...
                            pushoogân.
To look at
                       ...
                            kuttung m., kutting f.
Low
                       ...
                            båden, pl. båden isål f.
Maid
                            karoogâņ.
To make
Male
                            thohl m.
                       . . .
                            mîsh, pl. manùsh m.
Man
Young man
                            bádân, pl. bâdân m.
                            gánar, pl. gánarat m.
Old man
                            ghür, pl. ghorâl f.
Mare
Marriage
                            jin f.
Meat
                            mâs.
Milk
                            chür f.
Moon
                            chán m.
                       ...
Month
                            mâ.
                       . . .
Mother
                            yê f.
                            zum, pl. kán m.
Mountain
                       •••
Much
                            bár.
Mouth
                            ainy f.
Name
                            nám.
Narrow
                            tung m., teng f.
Near
                            nîher.
New
                            num m., nim f.
Night
                            rât.
No
                            nah.
                       ...
Nose
                            názor f.
Nothing
                            kai nah.
                       . . .
Old
                            poorán m., pooren f.
On
                            ùjùm.
To open
                            mùchágán.
                       ...
Or
                            yah.
To be pained
                            bilegárán.
Pigeon
                            nîlbot m.
Pleased
                            khosh.
To promise
                            woi karoogân.
```

Strong

Quarrel tupoo m. • • • To quarrel tupoogâņ. . . . hōnzá, pl. hōnzâ f. Queen ... Rain mùchook m. Ram munar. . . . Ready têyâr. • • • To receive lâgân. Red lohoo m., lehi f. To remember shimeroogan. . . . Rich ishtamun m., ishtamen f. River nádh, pl. nidh f. . . . pund m. Road • • • Rock tok, pl. tchen m. ... kâröt f. Rope . . . To run dâghân. ... Sad kuppá. ... Sand sügüt f. . . . munoogâņ. To say • • • Second pátai. • • • pushoogân; lüchgân. To see tulloogân. To send ••• nôker, pl. nôkeroo. Servant shurm. Shame tén m., tîn f. Sharp Sheep (collect.) • • • chùnùt m., chünüt f. Short ... Shoulder kân m. lân. Silent . . . lân buchoogân. To be silent ... punnerzer m. Silver ... ishpo, pl. ishpowoo f. Sister . . . baiyoogan. To sit . . . chum. Skin ásmân f. Sky golâm, pl. golâmân. Slave ... nîn buchoogân. To sleep ... lookoot m., lüküt f. Small . . . démî. Smoke him. Snow kômul m., komil f. Soft . . . kichá. Something . . . po, pl. pül m. Son ... háwaz m. Sound itoogan. To stand tar m. Star but, pl. bâtin m. Stone ... topan m. Storm renagaņ. To strike

mokum m., mokem f.

```
gáront m., gárent f.
Stupid
                       •••
                           sür f.
Sun
                           terbêl, pl. terbâl f.
Sword
                           gushoogâņ.
To take
                           nagan; gunoogan.
To take away
                           uttan; tettun.
That
                           uttân klâk; tettin klâk.
Then
                           ashumba.
There
                            tessenker.
Therefore
                            toloogân.
To think
Thirsty
                           tlùch.
                            ain.
This
                            khaiyâl m.
Thought
To throw
                           taloogân.
Third
                            tlooi.
                            good goodai m.
Thunder
Thus
                            ainchellah; uttanchellah.
                            klâk.
Time
                           biât m., biet f.
Timid
                            kah; ké; sé.
Τo
To-morrow
                           rét.
                            tlüd.
The day after to-morrow
Tongue
                            jib.
                            dun, pl. dân f.
Tooth
Tree
                            tâm, pl. tum m.
                            lâl soorut m., lel soorut f.
Ugly
                            if older, gân bâp; if younger, look oo
Uncle (father's brother)
                           môt, pl. moloo m.
      (mother's brother)
Under
                            toowah.
                            gull; kâd.
Valley
                            bár.
Very
                       • • •
Water
                            00 m.
Weak
                            ajùz.
                            rongoogân.
To weep
To weigh
                            toloogâņ.
Wet
                            ull m., ell f.
What
                            kah.
When (interrog.)
                            kwun.
                       . . .
Whence
                            kunti.
                       ...
Where (interrog.)
                            kunkah.
                       . . .
White
                            punner m., punnir f.
                       ...
Who (interrog.)
                            kum.
                       ...
Why
                            kîk.
Wife
                            kumudîn, pl. yür f.
\mathbf{W}ind
                            bâlá m.
Wine
                            mud m.
```

To wish	• • •	rezai karoogâņ.
With	•••	sah (suffixed).
Woman		îs, pl. îsâl f.
Old woman	• • •	gánîr, pl. gánîrküt f.
Wood	•••	shellah $f$ .
Wound	•••	zákoom; perår.
To write		chùndoogân.
Year	•••	kål.
Yellow	• • •	choner $m$ ., chonir $f$ .
Yes	•••	ōņ.
Yesterday	•••	jal.
The day before	yester-	âlhî.
day.		

#### Numerals.

I	ák.
_	

2 doo.

3 tlâ.

4 chor.

5 panch.

6 shoh,

7 sut.

8 uch.

9 nom.

10 dush.

11 ikâhá.

12 bâhá.

13 tloho.

14 chon.

15 pánjá.

16 shôr.

17 satáhá.

18 uchahá.

19 unbîsh.

20 bîsh.

21 ák-o-bîsh.

30 dush bîsh.

40 doo bîsh.

50 dush-o-doo bîsh.

60 tlâ bîsh.

70 dush-o-tlâ bîsh.

80 chor bîsh.

90 dush-o-chor bîsh.

100 panch bîsh.

# APPENDIX F.

### GOWRO.

Spoken by the Gawaré in the Indus Valley.

# DECLENSIONS.

### THE PRONOUN.

	Nom.	GEN.	DAT.	Acc.	ABLATIVE.
1.	. { mah (intrans.) } méh (trans.) }	miâņ	mâņ	mah	mási, from me, &c.
thou .	{ too (intrans.) } teh (trans.)	tâņ	tê	too	toosi.
he, she, it	·{ oh (intrans.) eh (trans.) }	tashân	ùshé	oh	ùshi.
we .	{ beh (intrans.) ason (trans.)	asâņ	asé	beh	asoņsi.
you .	{ tùs (intrans.) } tùsoṇ (trans.)	tùsâṇ	tùsé	tùs	tùsoṇsi.
hey .	{ seh (intrans.) seon (trans.) }	sewâņ	seweņ	seh	sioņsí.

# Conjugation of the verb "To Go."

#### Infinitive Mood.

	Present.					Past Participle. having gone baigá.			
to go	•	•	•	•	. bayoņ.	having gone .	•		. baigá.

#### INDICATIVE MOOD.

#### Present.

	ular.	Plural.				
I am going	٠	{ bayon (m.) '{ bain (f.)	we are going	•		beņ.
thou art going	•	$ \begin{cases} bayon (m.) \\ bain (f.) \end{cases} $	you are going	٠	•	beņ.
he, she, it is go		$\begin{cases} bayon (m.) \\ bain (f.) \end{cases}$	they are going		•	beņ.

		rfect.		
Sin	igular.	Pli	ural.	
I was going .	$\begin{cases} \text{bayons } (m.) \\ \text{bayinsi } (f.) \end{cases}$	we were going		beņs-
thou wast going .	$\begin{cases} \text{bayons } (m.) \\ \text{bayinsi } (f.) \end{cases}$	you were going	•	beņs.
he, she, it was going	(havons (m)	they were going		beņs.
	$m{P}lup$	erfect.		
I had gone	$\begin{cases} \text{bayéaso } (m.) \\ \text{bayéaswî } (f.) \end{cases}$	we had gone		bayéasé.
thou hadst gone.	} bayéaso (m.) ·} bayéaswî (f.)	you had gone		bayéasé.
he, she, it had gone	$\begin{cases} \text{bayéaso } (m.) \\ \text{bayéaswî } (f.) \end{cases}$	they had gone		bayéasé.
	Pe	rfect.		
I went	$\begin{cases} \text{bayégá } (m.) \\ \text{bayégi } (f.) \end{cases}$	we went .		. bayégé.
thou wentst .	{ bayégá (m.) { bayégi (f.)	you went .		. bayégé.
he, she, it went .	{ bayégá (m.) '{ bayégi ( f.)	they went .		bayégé.
	Præ	terite.		
I have gone .	$\begin{cases} \text{bay\'etho } (m.) \\ \text{bay\'ethi } (f.) \end{cases}$	we have gone		. bayéthé.
thou hast gone .	bayétho (m.) bayéthi (f.)	you have gone		bayéthé.
he, she, it has gone	( 1 / 1 - / · )	they have gone	:	. bayéthé.
		ture.		
I will go	. baybōṇsh.	we will go .		. baybîzesh.
thou wilt go .	. baybish.	you will go they will go		baybiyansh.
he, she, it will go	. baybish.	_	•	. baybiyâṇsh.
ma thau		VE MOOD.		1 - 1
go thou	. bá.	go ye .	•	byá.
Conjug	ation of the de	fective verb	"To	BE."
	Indicati	ve Mood.		
		esent.		
Sing	ular.		Plur	al.
Iam	$ \begin{cases} \text{thoo } (m.) \\ \text{twi } (f.) \end{cases} $	we, are .	•	. thé,
thou art	$ \begin{cases} \text{thoo } (m.) \\ \text{twi } (f.) \end{cases} $	you are .	•	. thé.
he, she, it is .	$ \begin{cases} \text{thoo } (m,) \\ \text{twf } (f,) \end{cases} $	they are .	•	. thé.
	$\boldsymbol{P}$	ast.		
I was	$\begin{cases} asoo (m.) \\ aswi (f.) \end{cases}$	we were .		. asé.
thou wast	$\begin{cases} asoo (m.) \\ aswt (f.) \end{cases}$	you were .		. asé.
he, she, it was .	$\begin{cases} asoo (m.) \\ aswi (f.) \end{cases}$	they were .	•	. as <b>é</b> .

Fut	ure.				
Singular.	Plural.				
I will be gōṇsh. thou wilt be gōṇsh. he, she, it will be . gōṇsh.	we will be gens. you will be gens. they will be gens.				
, ,	verb "To BECOME."				
	ve Mood.				
	sent.				
to become	gahoņ. ve Mood.				
Pres	The state of the s				
I am becoming . $\begin{cases} hon(m.) \\ hwin(f.) \end{cases}$	Plural.  we are becoming . hen.  you are becoming . hen.				
thou art becoming $\begin{cases} \text{hon } (m.) \\ \text{hwin } (f.) \end{cases}$	you are becoming . hen.				
he, she, it is becoming $\begin{cases} \text{hon } (m.) \\ \text{hwin } (f.) \end{cases}$	they are becoming . hen.				
Imperfect.					
I was becoming . $\begin{cases} hons(m.) \\ hwins(f.) \end{cases}$	we were becoming . hens.				
thou wast becoming $\begin{cases} \text{hons } (m.) \\ \text{hwins } (f.) \end{cases}$	you were becoming . hens.				
he, she, it was becoming $\begin{cases} hons(m.) \\ hwins(f.) \end{cases}$	they were becoming . hens.				
Plup	erfect.				
I had become . $\begin{cases} \text{hinasoo } (m.) \\ \text{hinaswi } (f.) \end{cases}$	we had become hiṇasé.				
thou hadst become $\begin{cases} hinasoo(m.) \\ hinaswi(f.) \end{cases}$	you had become . hinasé.				
he, she, it had become $\begin{cases} \text{hinasoo} (m.) \\ \text{hinaswi} (f.) \end{cases}$	they had become . hinasé.				
Perfect.					
I became $\begin{cases} hing á (m.) \\ hing f (f.) \end{cases}$	we became hingé.				
thou becamest . $\begin{cases} hing \hat{a} \ (m.) \\ hing \hat{i} \ (f.) \end{cases}$	you became hingé.				
he, she, it became $\begin{cases} hingá(m.) \\ hingf(f.) \end{cases}$	they became hingé.				
Præ	terite.				
I have become . $\left\{\begin{array}{ll} \text{hinthoo} \ (m.) \\ \text{hinthi} \ (f.) \end{array}\right\}$	we have become . hinthé.				
thou hast become $\begin{cases} \text{hinthoo}(m.) \\ \text{hinth}(f.) \end{cases}$	you have become . hinthé.				
he, she, it has become . $\begin{cases} hinthoo(m.) \\ hinthi (f.) \end{cases}$	they have become . hitnhé.				

#### Future.

Singular.

Plural.

I will become . hinbonsh. hinbesh. he, she, it will become . hinbesh.

we will become . hinbijish. you will become . hinbensh. they will become . hinbensh.

#### IMPERATIVE MOOD.

become thou . . hoon.

| become ye. . hyân.

# VOCABULARY.

Above		ootalo.
Abuse	• • •	kunzul.
To advise		nusîhat gōņ.
After	•••	putter.
Again	•••	nootî.
AĬĬ	• • 3	tol.
Although	• • •	agår.
Always	•••	hullul.
And		ow.
Angry	•••	rosh.
To be angry		roshōņ.
Another	•••	dooi.
Apple		bábow.
Arm		bakoowiņ.
Arms (weapons)		aiyok.
To arrive		áprōņ.
To ask	•••	taposgōņ,
Ass	•••	khur.
At	•••	más (suffixed).
	١	phai.
Aunt (father's sister		māsai.
,, (mother's siste	1)	sháro.
Autumn	• • •	Silato.
Dools		dow.
Back	• • •	letch.
Bad	• • •	
Barley	• • •	yow.
To be	•••	hōņ.
Beard	• • •	daiy.
To beat	• • •	kotōņ.
Beautiful	• • •	shondo.
Because	•••	getah.
To become	• • •	gahōņ.
Before	• • •	áger.
To begin	• • •	shùroo gōṇ.
Belly		der.
Below		l <b>â</b> to.
Betrothal		munsrow.
Bird		papai.
Black		keno.
Blood		råt.
Blue		nîloo.
Body		soorut.
Bone		hår.
Both	•••	supdoo.
Boundary		kan.
_	•••	molôt.
Boy Brain	•••	mutt.
Diam	•••	mact.

Brave zerwâl. Bread joowé. To break sharōṇ. Bridge syoo. To bring yâṇ. Brother jyooṇ. Bull goo. But wálé. To buy genōṇ.  To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Day dîs. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Bread joowé. To break sharōṇ. Bridge syoo. To bring yâṇ. Brother jyooṇ. Bull goo. But wálé. To buy genōṇ.  To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
To break Bridge To bring Brother Bull But To buy  To call Cheek Clean Clothes Cold To come To count Cow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Sharōṇ. Syoo.  yaṇ. Iyooṇ. Iyooṇ. Sâtōṇ. Wálé. I sâtōṇ. Wâlé. I sâtōṇ. I sâtoṇ. I sâtōṇ. I sâtō	
Bridge To bring Brother Bull But To buy  To call Cheek Clean Clothes Cold To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Syōn.  Syōn.  Satōn.  Wálé.  Satōn.  Mêyah.  Chíloo, zon Chíloo, zon Mêyah.  Chíloo, zon Môyan.  Mêyah.  Chíloo, zon Môyan.  Mêyah.  Chíloo, zon Môyan.  Mêyah.  Chíloo, zon Môyan.  Môyah.  Chíloo, zon Môyan.  Môyan.  Mekōṇ.  Moyan.  Mayan.  Mayan.  Mayan.  Mayan.  Mayan.  Môyan.  Moyan.  Môyan.  Mayan.  Mayan.  Mayan.  Mayan.  Mayan.  Môyan.  Mayan.  Ma	
To bring Brother Bull But To buy  To call Cheek Clean Clothes Cold To come To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Walé.  "goo.  satōṇ.  "aughte.  "aughte.  "aughte.  "yāṇ.  "aughte.  "	
Brother  Bull  But  To buy  To call  Cheek  Clean  Clothes  Cold  To come  To count  Cow  Crow  Crow  Custom  Darkness  Daughter  Day  To-day  Death  To deceive  To die  Difficult  Dirty  Difficult  Dirty  Jeno  Joo  Joo  Joo  Joo  Joo  Joo  Jo	
Bull goo. But wálé. To buy genōṇ.  To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Dav dîs. To-day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Difficult grân.	
But wálé. To buy genōṇ.  To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Day dîs. To-day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Difty mult.	
To buy genōṇ.  To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Day dîs. To-day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
To call sâtōṇ. Cheek mùṇ. Clean dêyah. Clothes chîloo, zor Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Cheek Clean Clothes Clothes Cold To come To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  dêyah. Chîloo, zor chîloo chîlo chîloo	
Clean Clothes Clothes Cold To come To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Clothes Chîloo, zor chîloo, zor chîloo, zor chîloo, zor chîloo, zor shilî.  yōṇ. gow. cw. kow. cw. custom  "mîrâs.  Lumaiṇ. dî. chîloo, zor void. shilî.  Void. cow cow chiloo, zor void. shilî.  Void. cow cow cow cow cow cow chîloo, zor void. cow chîloo, zor void. cow chîloo, zor void. cow chîloo, zor void. cow	
Clothes Cold Cold Shilî. To come To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Com Chíloo, zon Shilî.  yōṇ. Lekōṇ. Lekōṇ.  kow. Custom  Mîrâs.  Lumaiṇ. dî. Lumaiṇ. dî.  merêgah merêgah marōṇ. marōṇ. mult.	
Clothes Cold Cold Shilî. To come To count Cow Crow Crow Custom  Darkness Daughter Day To-day Death To deceive To die Difficult Dirty  Com Chíloo, zon Shilî.  yōṇ. Lekōṇ. Lekōṇ.  kow. Custom  Mîrâs.  Lumaiṇ. dî. Lumaiṇ. dî.  merêgah merêgah marōṇ. marōṇ. mult.	
Cold shilî. To come yōṇ. To count lekōṇ. Cow gow. Crow kow. Custom mîrâs.  Darkness tumaiṇ. Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	0
To count  To count  Cow  Crow  Custom  Darkness  Daughter  Day  To-day  Death  To deceive  To die  Difficult  Dirty  Difficult  Dirty  Lekōṇ.  gow.  Lumaiṇ.  kow.  tumaiṇ.  dî.  dî.  dîs.   merêgah.  merêgah.  marōṇ.  grân.  mult.	
To count       lekōṇ.         Cow       gow.         Crow       kow.         Custom       mîrâs.         Darkness       tumaiṇ.         Daughter       dî.         Day       dîs.         To-day       âz.         Death       merêgah.         To deceive       bérōṇ.         To die       marōṇ.         Difficult       grân.         Dirty       mult.	
Cow Crow Custom gow. Custom kow. Custom mîrâs.  Darkness tumaiņ. dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die Difficult grân. Dirty mult.	
Crow Custom kow. Custom mîrâs.  Darkness tumaiņ. dî. Daughter dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die Difficult grân. Dirty mult.	
Custom mîrâs.  Darkness tumaiņ. Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Darkness tumaiņ. Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Daughter dî. Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Day dîs. To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
To-day âz. Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
Death merêgah. To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
To deceive bérōṇ. To die marōṇ. Difficult grân. Dirty mult.	
To die marōn. Difficult gran. Dirty mult.	
Difficult grån. Dirty mult.	
Dirty mult.	
2	
T 1 7	
To do gōṇ.	
Dog kùsùr.	
Door der.	
To drink pōņ.	
Dry shikélo.	
Ear kân.	
To eat kaiyōņ.	
_88	
Elbow toongri.	
Empty chōṇ.	
Evening nêshōņ.	
Everybody tol-loo.	
Except bê	
Eye utch.	
Face mùn.	
To fall partoņ.	
Far door.	
Father bâ.	
raut aiv.	
Fault aib.	

_		
Fear	•••	byoo.
To fear	• • •	bîyōņ.
Fight		kálî.
To fight		káligōņ.
Finger		
	•••	angooi.
To finish	•••	poorgōņ.
Fire	•••	når.
Fish	•••	mutsah.
Flour	• • •	ow.
Flower	•••	phono.
To follow		putter tilloņ
Foot		koor.
Forehead	• • •	tâlo.
	•••	
<b>F</b> ort	• • •	kelow.
From		si (suffixed).
Fruit	• • •	mêwa.
Full		poņ.
		r
Garden	• • •	b <b>âgh</b> .
Girl	•••	molôti.
To give	•••	deyōņ.
To go		bayon; tillon.
Goat	•••	sâli.
	•••	
Gold	• • •	zer.
Good	• • •	nik.
Great	• • •	gõnt.
Gun		nâli.
		1 A1
Hair	• • •	bål.
Half	• • •	áré.
Hand	•••	hât.
Right hand		dáchon hất.
Left hand		kùsh hât.
	•••	khùshâl.
Нарру	•••	_
Hard	• • •	koor.
Hawk	• • •	bâz.
Head	• • •	shish.
To hear	• • •	shōņ.
Heart		hêyo.
Heavy	• • • •	ogùr.
Control of the Contro	•••	izé.
Here	• • •	_
High	• • •	joogo.
Horse	• • •	gho.
Hot		gurm.
House		goo.
How		girung.
	)	
How many	}	kutti.
How much	ر ۰۰۰	:
Hunger	•••	joņ.
Husband	• • •	bāryooņ.

```
ké.
If
                            kun (suffixed).
In
                             tsimber.
Iron
To join
                             exêgōņ.
                             maron.
To kill
King
                             rája.
                             kùt.
Knee
                             churkulli; khatar.
Knife
To know
                             perzōņ.
                        ...
To laugh
                             hasson.
                             sikah.
Lead
                        . . .
                             cheshōn.
To learn
                             gérōņ.
To leave
                        ...
                             sait; záng.
Leg
                        . . .
                             bèr.
Lie
                        •••
                             rùh.
Life
Light (subs.)
                             chow.
                        . . .
                             ooshalo.
Light (adj.)
Lightning
                             milyon.
                             bōt.
Lip
A little
                             tsōti.
                        ...
Long
                             joogo.
                        •••
                             pēgál.
Maid
To make
                             sanon.
                        . . .
                             mésh.
Man
Young man
                             loong.
Old man
                             záro.
Mare
                             ghooî.
                             mâs.
Meat
Medicine
                             daroo.
Milk
                             chir.
Moon
                             yoon.
Mother
                             yâ.
                             kan.
Mountain
Mouth
                             ain.
Much
                             jow.
So much
                             hoti.
                             iti.
This much
Mud
                             tsitsil.
Nail (finger)
                             nak.
Name
                             nown.
                        •••
 Near
                             leh.
 Neck
                             mutti.
 New
                             loong.
 Night
                             roh.
 No
                             nah.
```

Nobody		kooz.
None		kis.
Nose		nut.
Nothing	•••	kis sîz.
Now		itîr.
To obey	• • •	manōņ.
Of	•••	san (suffixed)
Old	•••	poroņ
Or	• • •	ki.
To order	•••	hookum göņ.
Over	•••	ootalo.
Owl		goongé.
		- •
Pear		tangoo.
Pigeon	• • •	kowtari.
To place	•••	rachōņ.
Plough	• • •	hull.
Praise	•••	sifát.
To promise		wâdah gōṇ.
To pull	•••	jekōņ.
•		•
Rain		ájo.
Ready		tểyâr.
To receive	•••	chaiyōņ.
Red	•••	lyoo.
To return	•••	tíllōņ.
Rice		tullung.
To rise	•••	otyōņ.
River		sind.
Road		pân.
Roof		chull.
Rope		kyoo.
To run		jốņ.
		, .
Sand	•••	sigil.
To say		alōņ.
To see		retōņ.
Seed		bî.
To sell	•••	moldeyōņ.
To send		chiyōn.
To separate	•••	undérōņ.
Servant	•••	nôker.
Shadow		shêlah.
Sheep	• • •	î.
Short		katoņ.
Shoulder		tsánoo.
On this side		in.
On that side		páré.
Silver	•••	ozulzer.
Sister	•••	bhain.
	- • •	

```
sâm.
Skin
                            dim.
Slave
                       ...
                            sùt.
Sleep
                            heldon.
To sleep
                            moton.
Slow
                            pelonto.
Small
                       ...
                            dùn.
Smoke
                            sap.
Snake
                            heyon.
Snow
                            kânwál.
Soft
                            gi.
Some
                            gi mōsh.
Somebody
                            gi sîz.
Something
                       . . .
                            pooch.
Son
                            bōn.
To sow
                            basand.
Spring
                            târ.
Star
                       ...
                            bât.
Stone
Storm
                            baiyo.
                            koowát.
Strength
To strike
                            kotōn.
                            reyoo.
Summer
Sun
                            soorî.
                            gurándé.
Swift
                            terwali.
Sword
                       . . .
To take
                            sheyon.
                            pushon.
To teach
                       ...
                            oh.
That
Then
There
                            parozé.
                            ain subub.
Therefore
These
                            êyoon.
To think
                            fikrgön.
                            cheshon.
Thirst
                       ...
This
                            ain.
Those
                            syoon.
Throat
                            shungnarai.
To throw
                            ladōn.
                            tunder.
Thunder
                            ain shân.
Thus
Till
                            tuk.
Time
                            wákt.
To
                            té (suffixed).
Toe
                            ángooi.
To-morrow
                            bâlil.
Tongue
                            zîb.
Tooth
                            dând.
Towards
                            kooch.
Tree
                            bich.
Truth
                            satsé.
```

		<del></del>
Uncle (father's broth Uncle (mother's broth Under	-	kåkah. måmah. låto (suffixed).
Very Village	•••	jow. gaoņ.
Wall Water Weak To weep Wet What Wheat When (interrog.) Whence Where Whip White Who Why Wife Wind Wine Winter To wish With Woman Old woman		koor. wî. kumzor. rooidyōṇ. bilzélo. gi. gooṇ. kanoṇ. goyâṇ. koṇzé. tùr; kororo. ozullo. koh. get. mulai. hawaiy. moh. hewând. mungōṇ. exé (suffixed). mùlai. zerî.
Wood To wound	•••	sōṇ ; káshâk. kapōṇ.
Yellow Yes Yesterday	•••	pîloo. âņ. dōsh.

### Numerals.

1000

zer.

I	ek.
2	doo.
3	chooah.
4	tsor.
5 6	pāņs.
6	shoh.
7	såt.
8	ât.
9	noh.
IO	dush.
II	aiyâsh.
12	dwâsh.
13	chish.
14	tsundùsh.
15	pánjish.
16	shoowesh.
17	satâsh.

18	åtåsh.
19	ùmbish.
20	bish.
21	ekánbish.
30	deshánbish.
31	aiyashánbish.
32	dwashanbish.
40	doobish.
41	ektal doobish.
42	dootal doobish.
50	deshándoobish.
60	chobish.
70	deshán chobish.
80	tsor bish.
90	tsor bish ándesh.
100	shao.

## APPENDIX G.

#### NARISATI.

Spoken by the Gubbers in the Chitral Valley.

### VOCABULARY.

Alive ... jântah.
All ... sômî.
Alone ... yekùlah.
Always ... hamêshah.
To ask ... koodâwá.
Ass ... guddah.

dâkah. Back Bad kuts. To be tîná. dâri. Beard shiawa. To beat pechîn. Bird kántsah. Black Blind shîrah. 100 Blood gutto. Blue nîlah. záták. Boy gnùshti. Bread To bring anâwá. blaiyo. Brother ... Bull gah. . . .

Cheek ... killunto.
Clean ... rogh.
Cold ... shalah.
To come ... já, inip. jai.
Copper ... rîd.
Cow ... golung.

```
khataro.
Dagger
                             handådoop.
Darkness
                        . . .
                              dés.
Day
                              tsekeli dés.
Mid-day
                              noondés.
To-day
                              mîsunt.
Dead
                              merg.
Death
                              mitâná.
To die
                              mùshkil.
Difficult
                              malùtah.
Dirty
                              kerāwá.
To do
                              shùnah.
Dog
                              kumtah.
Ear
                              soom.
Earth
                              asân.
Easy
                              joowawa, imp. jô.
To eat
                              byoo.
Egg
                              shâm.
Evening
                              itsin.
Eye
                              mook.
 Face
                              dùraré.
 Far
                               bâp.
 Father
                          . . .
                               angår.
 Fire
 Foot
                              koor.
 Forehead
                              târunputtah.
 Fort
                               kolah.
                               yâr.
 Friend
                               mêwah.
 Fruit
                          . . .
 Girl
                              téokoori.
                         . . .
                              siawá.
 To give
                         . . .
                              dîká, imp. dî.
 To go
                         ...
 Goats (collectively)
                               plung:
                          •••
                               enni.
 He-goat
                          . . .
 Gold
                               sôn.
 Good
                               baiy.
                          . . .
                               dol.
 Great
                          . . .
                               tôbuk.
 Gun
                               tsekeli.
 Half
 Hand
                               hust.
                          •••
 Hard
                               kuttenah.
                          . . .
 Head
                               showootah.
                          ...
 To hear
                               shùnawa, imp. shùn.
                          ...
 Heart
                               hidah.
                          ...
                               asmân.
 The heavens
 Here
                               ántî.
 High
                               dáro.
                          . . .
```

ghorah.

...

Horse

Hot		tápoo.
House		ámah.
How		shilah.
How much		kuttah.
Ill		nájoor.
Iron	•••	chîmer.
Hon	•••	chiller.
To kill	•••	marâwá.
Lame	•••	kootah.
Lead	• • •	sik.
Life	• • •	phook.
Light (subs.)		plull.
Lip		nokah.
Long	•••	ligalo.
Low		mâlo.
-	• • •	OUTS AND THE PARTY OF THE PARTY
To make	• • •	sázáwá.
Man	•••	manoos.
Young man	•••	lowri.
Mare		ghorî.
Mid-day		tsekeli dés.
Midnight		tsekeli yil.
Milk	•••	chir.
Moon		māsoi.
More		loh.
Morning	•••	sahâr.
Mother	•••	jai.
	• • •	dahâr.
Mountain	•••	hâṇsi
Mouth	•••	-
So much	•••	ántah.
Near		nerah.
New		zoowân.
Night		yil.
No		nai.
Nose		nâsi.
11000		
Old	•••	dugah.
Rain		wâsh.
Red	•••	looterah.
River	•••	nendi.
TO A LIFE MADE OF THE CO. LINES OF THE CO.	•••	
Road	,	pōnt.
To say		jāwá.
To see	•••	tâwá; bâlá.
To send	•••	shawa.
	•••	érah.
Sheep	• • •	
Silver	•••	rùp.
Sister	•••	sussi.

Skin		gulh, gôtsi.
Small		polah.
Soft	•••	chiringah.
Star		târo.
Stone	•••	wutt.
Sun	•••	soorî.
Sword		towrali.
There	•••	ántiné.
Thing	• • •	tìz.
This		woi.
To-morrow		sabarah dés.
Tongue		zib.
Tooth	•••	dont.
Tree		mootoh.
Village	•••	lum.
Water		owoo.
What		kî.
Wheat		gom.
When (interrog.)		kôl.
Where (interrog.)		kêné.
White	•••	oozellah.
Who (interrog.)	•••	kareli.
Why	• • •	kênah.
Wind	• • •	wádimon.
Woman		shigâli.
$\mathbf{W}$ ood	•••	dâr.
Yes	• • •	eh.
Yesterday	•••	dosùki dés.
Young	•••	zoowân.

## Numerals.

yek.	II	jáss.
doo.	12	báss.
shê.	13	showáss.
tsoor.	14	tsooduss.
pânts.	15	pinchuss.
shoh.	16	shoruss.
sut.	17	suttuss.
usht.	18	ushtuss.
noo.	19	inîsh.
duss.	20	ishi.
	shê. tsoor. pânts. shoh. sut. usht. noo.	doo.       12         shê.       13         tsoor.       14         pânts.       15         shoh.       16         sut.       17         usht.       18         noo.       19

# Pronouns.

I	 moi.	${f W}{f e}$		âmma.
Thou	 tooi.	You	•••	mé.
He, she, or it	 en.	They	•••	émé.

### APPENDIX H.

#### KHOWAR.

The language spoken by the Kho in the Chitral Valley.

[This is the language called Arnyiah by Dr. Leitner.]

#### SKETCH OF GRAMMAR.

#### THE SUBSTANTIVE.

In both numbers there are two forms the nominative and the oblique. The genitive and accusative in the singular, and the genitive in the plural, are signified by the simple oblique form, the dative and ablative by the oblique form with postpositions added.

There are no distinctions of gender.

	Sing	rul	ar.	Plural.				
Nom.	a horse .		istor.	horses .			istor-ân.	
Gen.	of a horse		istor-oh.	of horses	٠	•	istor-ân oh.	
Dat.	to a horse		istor-oté.	to horses		•	istor-ân té.	
Acc.	a horse .		istor-oh.	horses .		•	istor-ân.	
Voc.	oh horse .		eh istor.	oh horses			eh istor-ân.	
Abl.	on a horse		istor-oh-sōrá.	on horses	•	•	istor-ân-sōrá.	
	in a horse		istor-oh-undrêni.	in horses	•	•	istor-ân-undrêni.	
	with a horse	•	istor-oh-sùm.	with horses	•	•	istor-ân-sùm.	
	for a horse	•	istor-oh-buchun.	for horses	•	•	istor-ân-buchun.	
	from a horse	•	istor-oh-sur.	from horses		•	istor-ân-sur.	

The noun in the genitive is placed before the governing noun, as: moshoh sor "the man's head."

### THE ADJECTIVE.

The adjective precedes the noun and has no terminations distinctive of number, as:

a strong man . . koowatîn mosh. | swift horses . . . tároo istor.

#### PRONOUNS.

Pronouns have mostly two forms, a nominative and an oblique form. The genitive and accusative are signified by the oblique form

without postpositions; the dative and ablative by the oblique form with postpositions applied.

The Personal and Demonstrative Pronouns are declined as

follows:—

	Nom.	GEN.	DAT.	Acc.	Voc.	ABL.
I			máté	má		má sörá.
Thou				tá	eh tù	tá sōrá.
He $(near)$ .	haiyá	hamoh	hamoté	hamoh		hamoh sörá.
she (further)	hess	horoh	horoté	horoh		horoh sōrá.
or it (far) .	hásé	hattoghoh	hattoghoté	hattoghoh		hattoghoh sörá.
We	ispah	ispah	ispáté			ispah sörá.
You	bissah	bissah	bissáté	bissah	eh bissah	bissah sörá.
They (near) .	hamit	hamitun	hamitunté	hamitun		hamitun sörá.
,, (further)	het	hetun	hetunté	hetun		hetun sõrá.
" (far) .	huttet	huttetun	huttetunté	huttetun		huttetun sõrá.

The Reflective Pronoun is formed by adding the syllable tun, as:

I myself	•	•	•	áwátun.	we ourselves .	•	•	ispahtun.
Thou thyself	•	•	•	tootun.	you yourselves	•	•	bissahtun.
He, she or it,	hims	elf, &	c. {	haiyátun. hesstun. hásétun.	they themselves	•	}	hamittun. hettun. huttettun.

#### THE INTERROGATIVE PRONOUN.

Which horse went? Ki istor baghai. | Whose horse is this? Haiyá istor kùs.

The RELATIVE is expressed by ki, as:

#### THE VERB.

The verb is generally very regular, with terminations expressing tense and person, except in the perfect tense, which is often irregular in its derivation. The infinitive active always terminates in iko, îko, or êko.

The passive is formed by using biko "to become" as an auxiliary verb.

A causal verb is formed by changing i in the infinitive into  $\hat{e}$  or if the infinitive already terminates in  $\hat{e}ko$  by interposing  $\hat{e}$ , as:

to stand .	•	•	•	rùpiko.	to cause to grieve	•	•	kroéko.
to cause to stand	•	•		rùp <i>éko</i> .	to run	•	•	déko.
to grieve .	•	•		kго <i>îko</i> .	to cause to run .	•	•	dê-êko.

A noun of agency is formed by adding ák to the root of the verb, as: korák "one who does" from koriko "to do," piyák "one who drinks" from piko "to drink."

A verbal adjective is formed by adding war to the root, as: dik-

wdr "suitable to the striking."

A verbal noun is formed by using the infinitive present with postpositions, as:

in the	beating	g.			with	the bea	iting.	•	diko sùm.
bу	"	•	•	diko sõra.	for	"	•	٠	diko buchun.

# Conjugation of the verb "TO STRIKE."

#### Infinitive Mood.

	Infinit	ive Mood.			
Present.		Future.			
	diko.	to be about to strike . diko boi.			
	,	Past.			
to have struck .		diko oshoi.			
	PART	CICIPLES.			
Present.	I ARI	Future.			
striking	dyow.	being about to strike . diko biti.			
	ŀ	Past.			
having struck .		• diti.			
	Ger	RUNDS.			
in striking	dyowah.	from or by striking . dikah.			
	Su	PINES.			
possibly to strike must strike .	5.70	meet to strike diko-bush diko-sher.			
	INDICAT	IVE MOOD.			
Present.					
Singular.		Plural.			
I am striking	domun.	we are striking dosiun.			
thou art striking		you are striking domiun. they are striking donun.			
	Imt	perfect.			
	-	A CONTRACTOR OF THE CONTRACTOR			
	diôsho.	we were striking diôshtum. you were striking diôshtami. they were striking diôshani.			
	Plu	perfect.			
thou hadst struck	diroosho.	we had struck dirooshtum. you had struck dirooshtami. they had struck dirooshani.			
	$P\epsilon$	erfect.			
I struck thou struckest he, she, it struck	prestum. prá. prai.	we struck prestum. you struck prestami. they struck práni.			
The perfect is also	used as a fu	iture præterite, as :			
I shall have struck		prestum.			
Præterite.					
Singular.	1,4	Plural.			
I have struck	dityasùm. dityasùs. dityasùr.	we have struck dityasùsi, you have struck dityasùmi, they have struck dityasùni.			

Future.   Singular.   Plural.		
I will strike		Future.
thou wilt strike	Singular.	Plural.
strike thou det. diâr. strike you dioor. let him, her, it strike diâr. let them strike dioor. let him, her, it strike	thou wilt strike dos.	we will strike dosi. you will strike domi. they will strike doni.
let him, her, it strike . diår.   let them strike deni.    CONDITIONAL MOOD.   Perfect.	Імр	ERATIVE.
let him, her, it strike . diår.   let them strike deni.    CONDITIONAL MOOD.   Perfect.	strike thou det.	l strike vou
Present.   Perfect.		
I may be striking, &c domun-á-ky-ah.  Imperfect.  I may have been striking, diôshtum-á-kyah.  Pluperfect.  I may have struck, &c dityasùm-á-kyah.  Pluperfect.  I may have struck, &c dityasùm-á-kyah.  Pluperfect.  I may have struck, &c dom-á-kyah.  Rec.  Pluperfect.  I may have struck, &c dom-á-kyah.  Rec.  Future.  I may have struck, &c dom-á-kyah.  Rec.  Inspinitive Mood.  Past.  Past.  Past.  Past.  Past.  Past.  Past.  Past.  Past.  Adinobiti.  Gerunds.  In being struck dik bikah.  Supines.  Possibly to be struck dik-biko-á-kyah.  Rec.  Indicative Mood.  Present.  Plural.	Condit	IONAL MOOD.
ah.   Præterite.   Præterite.   I may have been striking, diôshtum-á-kyah.   I may have struck, &c. dityasùm-á-kyah.   Pluperfect.   Future.   I may have struck, &c. dom-á-kyah.   I may have struck, &c. dom-á-kyah.   I may have struck, &c. dom-á-kyah.   THE PASSIVE VOICE.   INFINITIVE MOOD.   Present.   Future.   to be struck   dik-biko-boi.   dim-boi.   Past.   to have been struck   diroon.   Participles.   Future.   being struck   diroon.   being about to be struck   diek biti.   Past.   diroon.   Past.   diroon.   Past.   diroon.   Past.   diroon.   from or by being struck   dik bikah.   Supines.   possibly to be struck   dik-biko-á-kyah.   meet to be struck   dik-biko-bush.   must be struck   dik-biko-á-kyah.   meet to be struck   dik-biko-bush.   Indicative Mood.   Present.   Plural.   Plural.	Present.	Perfect.
I may have been striking, dioshtum-á-kyah.  Pluperfect.  I may have struck dirooshtum-á-kyah.  THE PASSIVE VOICE.  INFINITIVE MOOD.  Present.  to be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi.    Past.  to have been struck dik-biko-oshoi.  Participles.  Present.  being struck { diroo.   being about to be struck diek biti.    Gerunds.  in being struck	ah.	kyah.
Rec. kyah. Pluperfect. Future.  I may have struck dirooshtum-á-kyah. I may have struck, &c dom-á-kyah. kyah.  THE PASSIVE VOICE.  INFINITIVE MOOD.  Present. Future.  to be struck	Imperfect.	Præterite.
THE PASSIVE VOICE.  INFINITIVE MOOD.  Present.  to be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi. Past.  to have been struck dik-biko-oshoi.  Participles.  Present.  being struck { diroo. dyono.   being about to be struck diek biti.    Past.  having been struck	&c. kyah.	kyah.
THE PASSIVE VOICE.  INFINITIVE MOOD.  Present.  Future.  to be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi. Past.  to have been struck dik-biko-oshoi.  PARTICIPLES.  Present.  being struck { diroo.   being about to be struck diek biti.   Past.   future.    being struck	Pluperfect.	Future.
INFINITIVE MOOD.  Present.  In be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi. Past.  to have been struck dik-biko-oshoi.  Participles.  Present.  Past.  being struck { diroo. dyono.   being about to be struck diek biti.    Past.  having been struck		-á- I may have struck, &c dom-á-kyah.
to be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi.   Past.    to have been struck dik-biko-oshoi.    PARTICIPLES.   Future.    being struck { diroo. dyono.   being about to be struck diek biti.    Past.   having been struck	THE PA	SSIVE VOICE.
to be struck diko-biko.   to be about to be struck { dik-biko-boi. din-boi.   Past.    to have been struck dik-biko-oshoi.    PARTICIPLES.   Future.    being struck	Infin	ITIVE MOOD.
to have been struck	Present.	Future.
Participles.  Present.  Participles.  Present.  Future.  being struck { diroo. dyono.   being about to be struck diek biti.    Past.  having been struck	to be struck diko-biko.	
Participles.  Present.  Present.  Being struck { diroo. dyono.   being about to be struck   diek biti.    Past.  having been struck		
being struck { diroo. dyono.   being about to be struck   diek biti.    Past.	to have been struck	dik-biko-oshoi.
being struck { diroo. dyono.   being about to be struck diek biti.   Past.   { dinbiti. dyonobiti.   Gerunds.   from or by being struck dik bikah.   Supines.   Supines.   meet to be struck dik-biko-bush.   must be struck dik-biko-á-kyah.   meet to be struck dik-biko-bush.   Milliant dik-biko-sher.   Indicative Mood.   Present.   Plural.   Plural.		
having been struck	being struck { diroo. dyono.	being about to be struck diek biti.
GERUNDS.  in being struck		
in being struck		•
SUPINES.  possibly to be struck . dik-biko-á- meet to be struck . dik-biko-bush.  must be struck dik-biko-sher.  INDICATIVE MOOD.  Present.  Singular.  Plural.	y y	
possibly to be struck . dik-biko-á-kyah.   meet to be struck dik-biko-bush.  must be struck dik-biko-sher.  INDICATIVE MOOD.  Present.  Singular.  Plural.	in being struck diroowan.	Hom or by being struck dia bikana
kyah.   bush.  must be struck dik-biko-sher.  INDICATIVE MOOD.  Present.  Singular.  Plural.		Supines.
Indicative Mood.  Present.  Singular.  Plural.	possibly to be struck . dik-biko-kyah.	i- meet to be struck dik-biko- bush.
Present. Singular. Plural.	must be struck	dik-biko-sher.
Singular. Plural.	Indic	ATIVE MOOD.
		Present.
I am being struck dinbômum.   we are being struck . dinbosiun.   you are being struck . dinbomiun.   he, she, it is being struck dinboyun.   they are being struck . dinboñun.	Singular.	Plural.
	I am being struck dinbômun thou art being struck . dinbosun. he, she, it is being struck dinboyun	n.   we are being struck . dinbosiun. you are being struck . dinbomiun. they are being struck . dinboñun.

#### Imperfect.

#### Singular.

#### Plural.

		we were being struck		dinbôshtum.
thou wast being struck . he, she, it was being struck	dinbôsho. dinbôshai.	you were being struck they were being struck	•	dinbôshtami. dinbôshani.

#### Pluperfect.

I had been struck thou hadst been struck he, she, it had been struck.	dinbiroosho.	we had been struck . you had been struck . they had been struck	dinbirooshtami.
--	--------------	---	-----------------

### Perfect.

I was struck		diestum.	we were struck		•	diestum.
thou wast struck .		diesta.	you were struck			diestami.
he, she, it was struck	•	diestai.	they were struck	•	•	diestani.

#### Alternative Form.

I was struck	dinôstum.	we were struck	•	•	dinôstum.
thou wast struck .	dinôsta.	you were struck	•	•	dinôstami.
he, she, it was struck	dinôstai.	they were struck			dinôstani.

#### Præterite.

I have been struck		we have been struck	•	dinbityasùsi.
thou hast been struck .		you have been struck	•	dinbityasùmi.
he, she, it has been struck	dinbityasùr.	they have been struck		dinbityasùni.

#### Future.

I shall be struck	dinbom.	we shall be struck		dinbosi.
thou shalt be struck .	dinbos.	you shall be struck		dinbomi.
he, she, it shall be struck	dinboi.	they shall be struck	•	dinboni.

#### IMPERATIVE MOOD.

be thou struck	dinbos.	be you struck .	dinbor.
let him, her, it be struck.	dinbâr.	let them be struck.	dinbâni.

#### CONDITIONAL MOOD.

Present.	$oldsymbol{P}$ erfect.

I	may	be	being	struck,	dinbomun-á-	I may have been struck,	dimôstum-á-
	&cc.				kyah.	&c.	kyah.

	Imperfect.	Præteri	Præterite.					
1	may have been being	dinbôshtum-   I may have been struc	k. dinbitvasi					

1	may have l struck, &c.	been	being		I may have &c.	been struck,	dinbityasùm- á-kyah.
	011 0011, 0101			3			,,

Pluperfect	•	Future.				
I may have been struck, &c.	dinbiroosh- tum-á-kyah.		•	dibom-á		

# Conjugation of the verb "To BE."

There are two verbs "To BE," both of which are defective. first assiko is used for animate beings, and the second shiko for inanimate beings only. The latter is used as an auxiliary verb also. only existing forms are as follows:

# For animate beings only.

Infiniti	ve Mood.					
Present.	Puture.					
to be assiko.	to be about to be assiko-boi.					
	ast.					
	· · . assiko-oshoi.					
	RUNDS.					
In being assowah.	from being assikah.					
Sur	INES.					
possibly to be assiko-á- kyah.	meet to be assiko-bush.					
must be	assiko-sher.					
PARTI	CIPLES.					
Present.	Future.					
3	being about to be assiko biti.					
	ast.					
J						
	ve Mood.					
Singular.	sent. $oldsymbol{P} lural.$					
	we are assùsi.					
thou art assùs.	you are assumi.					
he, she, it is assur.	they are assuni.					
	erfect.					
I had been assirooshtum. thou hadst been assiroosho.	we had been assirooshtum.					
he, she, it had been . assirooshai.	you had been assirooshtami they had been assirooshani.					
	est.					
I have been assistum. thou hast been assista.	we have been assistum.					
thou hast been assista. he, she, it has been assistai.	we have been assistum. you have been assistami. they have been assistani.					
Condition						
Present.	Pluperfect.					
I may be, &c assùm-á- kyah.	I should have been, &c. assirooshtum- á-kyah.					
Past.						
I might have been, &c	assistum-á-kyah.					
For inanimate objects only.						
INFINITIVE MOOD.						

Present.				Future.						
to be	•	•	•	•	shiko.	about to be	•	×		{ shiko-biti. { shak-biti.

Past.						
to have been shiko-oshoi.						
Gerunds.						
in being showah.   from or by being shikah.						
Supines.						
possibly to be shiko-á-kyah.   meet to be shiko-bush.						
must be shiko-sher.						
PARTICIPLES.						
Present. Future.						
being show.   about to be shikobiti.						
Past.						
having been shiti.						
Indicative Mood.						
Present. Past.						
it is sher.   it has been oshoi.						
Pluperfect.						
it had been sirooshoi.						
CONDITIONAL MOOD.						
Present. Past.						
it may be sher-á-kyah.   it might have been . oshoi-á-kyah.						
Other forms are supplied by the verb "To BECOME."						
Conjugation of the verb "TO BECOME."						
Infinitive Mood.						
Present. Future.						
to become biko.   to be about to become . biko sher.						
Past.						
to have become bow oshoi.						
PARTICIPLES.						
Present. Future.						
becoming bowah.   being about to become . biko biti.						
Past.						
having become biti.						
Supines.						
possibly to become . biko-á-kyah.   meet to become biko-bowah. must become biko-bush.						

#### INDICATIVE MOOD.

#### Present.

Present.							
Singular.		Plural.					
I am becoming thou art becoming he, she, it is becoming .	bomun. bosun. boyun.	we are becoming , you are becoming they are becoming	. t	oosiun. oomiun. ooñun.			
	Impe	rfect.					
I was becoming thou wast becoming . he, she, it was becoming .	bôshtum, bôsho. bôshai.	we were becoming you were becoming they were becoming	. l	bôshtum. pôshtami. pôshani.			
	$m{P}lupe$	erfect.					
I had become thou hadst become he, she, it had become .	birooshtum. biroosho. birooshai.	we had become . you had become . they had become .	•	birooshtum, birooshtami, birooshani,			
Perfect.							
I became he, she, it became	hôstum. howa. hoya.	we became they became	. !	hôstum. hôstamí. hôni.			

Another form of the 3rd pers. sing. is hôr.

#### Præterite.

Singular		$m{Plural}.$						
I have become. thou hast become he, she, it has become		bitvasiis.	we have become . you have become . they have become .		•	bityasùsi. bityasùmi. bityasùni.		
Future.								
I will become thou wilt become . he, she, it will become		bôm. bôs. boi.	we will become . you will become . they will become .			bôsi. bômi. bôni.		
IMPERATIVE MOOD.								
become thou let him, her, it become		bôs. bai.	become ye let them become .			bôr. bâni.		

#### CONDITIONAL MOOD.

The conditional mood is formed by adding  $\hat{a}$ -ky $\hat{a}h$  to all forms of the indicative.

Assiko is also employed to signify possession, as: Máté ioo istor assùni "I have two horses," literally "To me two horses are."

#### THE NEGATIVE.

This simple negative is expressed by  $n\bar{o}$ . "Not" is expressed by noh in a definite sense, and by nikki in an indefinite sense, as:

Is this your horse?			•	•	•	Haiya tá istor assurá? No	•
Have you a horse?	No	•	•	•	•	Tá istor assura? Nikki.	
I will not go		•	•	•	•	Awá noh bîm.	

#### THE INTERROGATIVE.

The interrogative is expressed in the same way as in Shina and Boorishki by adding  $\acute{a}$  to the verb, or if it already terminates in  $\acute{a}$  by lengthening it to  $\acute{a}$ , as:

Sometimes the verb is omitted and the  $\acute{a}$  suffixed to the noun, as:

#### ADVERBS.

There are no adverbs; their place is supplied by the past participle of the verb Biko "to become," as: Het blush-BITI hani "They came slowly," literally "They having become slow, came."

#### EXAMPLES.

I.

ı.	What is your name?	Tá kyákh nâm. Má nâm Jabîn
	Whence have you come?	Koorâr hâ?
3.		Má door Chitrârahoshoi, hánisen Gilitah
4.		gityasùm.
5.	What do you want?	Kvâkh mushkisun.
6.	I do not know	Hùsh nákom.
	Is that your horse?	Hess tá istorá?
	Yes, my father gave it to me .	Jum, má tutt máté dityasúr.
	Your horse is better than your	Tá brâroh istoroh sur tá istor jum.
_	brother's.	
10.		Haiyá khuttun má.
		Kyáwát kordoosho.
12.	It was built five years ago	Ponch sål hor kori.

#### II.

Yesterday I went to hunt, with me two horses were, one dog was, one hawk was, (and) with me four servants were.

(As) we were going a quail made a noise, I "the dog let go " called out; the quail came out, the hawk I let go and he took it.

On his taking it the kalamás I did: the kalamás having done another quail came out. On (its) coming out the hawk I let go; very far having taken it he was not able (to seize it). Oozen áwá boghdooshtum ishkâr, másùm joo istorân assistani, î rêni assistai, î yoorj assistai, másùm chor duck assistani.

Ispah boghôshtum î bertî háwâz árer, áwá rêni chucké mushkeshtum; bertî nisai, yoorj lâkistum dosistai.

Dosiko† kalamâs\* arestum: kalamâs koriko† îdî bertî nisai. Nisiko† yoorj lâkistum: boh doodéri álti noh obistai.

<sup>\*</sup> The kalamas is the ceremony of giving the head of the captured bird to a hawk.

† The use of the infinitive is to be noted.

From his not being able I sorry became. Upon which wild ducks having come on a pool settled. I the hawk having taken went (and) near

having become let him go.

On being let go my hawk having separated the mallard took it. With me servants were. One servant a stick having thrown (lit. struck) one duck killed. For the hawk having performed the kalamás much pleased having become we ourselves back home went.

Nobiko áwá kuffá hôstum. Harooni ülli giti chetah nishâni. Awá yoorjoh gunni baghestum nussá bî, lâkistum.

Lâkiko má boorj nooweri tutt-ulli dosistai. Másùm duck assistani. Î duck bânen diti î ulli máristai. Boorjoté kalamâs kori boh khùshân biti, tun dooroté baghâstum.

#### III.

Oozen áwá Nomaloté boghdooshtum, terah biko Nomalik másům shurti ghâl koriko rai areni. Másům ghâl koráká noo astani. Hamooniki ispah sòt jùn hôstum, sòt Nomalik honi, te ghâl arestum, ghâl koriko ispah beshistai. Ki ispah beshêko ispáté shurti prâni, ispah shurtiyo jùti wa ghâl arestum. Ghâl koriko ispah osht biroshai, Nomaliko troi biroshai; má istor boh bé tâkát biti tor hor. Má istor tor biko áwá yoh khamistum. Wa ispah beshorooshtum harooni můji má istor kiji biko noh obestai. Áwá istoroh húnoh bicheri istoroh sōrá oogh darestum. Oogh driko má istor tsuck jum hor.

#### Translation.

Yesterday I had gone to Nomal; on arriving there a man of Nomal desired to make a wager at polo with me. I had no (good) polo players with me. However, we were seven young men, and the Nomal men were seven; so we played polo. In playing we won (lit. exceeded). On account of our winning they gave us the wager, and we after eating the wager played again. In playing we won eight games (lit. became eight), and the Nomal men won three; my horse being much exhausted fell down. On my horse falling I dismounted. And we won to such an extent that my horse was unable to move. I undid the horse's saddle and poured water on the horse. By pouring water my horse became a little better (lit. a little well).

### VOCABULARY.

To be able		hostår giko; biko.
Above		tòrik.
Abuse		dishloo.
To abuse		dishloo koriko.
Accustomed		âdut; fehl.
Acid		shùt.
Active	•••	tároo.
To advise	•••	nasihat koriko.
After		áchâr; áchi.
	•••	wâ.
Again Air	• • •	
	• • •	howl.
Alert	• • •	hùsh.
All	• • •	chik.
Alongside of	• • •	prashowulti.
Always		háránùs.
Although	• • •	wâghumki.
And		wá.
Anger		khármi.
Angry		kahár.
To be angry		kahren biko.
Another		îdî.
To answer		jùwâb diko.
Ant		pillili.
Anxiety		khiyâl.
Anxious		fikir doonuk.
Apart		tunhå.
Apple		pálogh.
Apricot		jooli.
Arm		
	• • •	bâzoo.
Army	•••	bol.
To arrive	•••	toriko.
Arrow	• • •	weshoo.
To ask		bushur koriko.
Ass		gordokh.
At	•••	ah (suffixed).
Aunt (father's sister)	···	betch.
Aunt (mother's sister)	<b>S</b>	octen.
Autumn		shároh.
Avalanche		resht.
Away		lâké.
Axe (war)		tápårzing.
,, (wood)		bárdokh.
· ·		
Back	• • •	krem.
Bad		shoom.
Barley		siri.
Basket		beloo.
		Annual September 1

```
To be
                             assiko; shiko.
Bean
                             rámbogh.
                        . . .
Bear
                             orts.
Beard
                             rigish.
To beat
                             diko.
Beautiful
                             chùst.
Because
                             ketchah ki.
To become
                             biko.
Before
                             nuss.
                        . . .
To begin
                             shùroo koriko.
                        • • •
Behind
                             áchar.
                             khoyanoo.
Belly
Below
                             mùri.
                        . . .
Between
                        ...
                             mùji.
                                                          dian
Bird
                             jándár.
Bitter
                             trök.
                        . . .
Black
                             shah.
Blind
                             kánoo.
Blood
                             leh.
                        ...
To blow
                             phooîko.
Blue
                             òtch.
                             mùtoo.
Blunt
                        . . .
Body
                             huddum.
                             kol.
Bone
To be born
                             ajiko.
                             dron.
Bow
                             duck.
Boy
                             mâz.
Brain
                             loh.
Brass
                        . . .
                             pùr dil.
Brave
                        . . .
                             shápik.
Bread
                             chiko (intrans.); chiniko (trans.)
To break
                        . . •
                             hah.
Breath
                             ùshtoo.
Brick
Bride
                             shábok.
Bridegroom
                             iwis.
Bridle
                             sér : telsiri.
Bridge
                             ángiko.
To bring
                        ...
                             biroghun.
Broad
                        . . .
                             brar.
Brother
                                                     110
                             jigári.
Brown
                        ...
                             krooyalo.
Reddish brown
                             reshoo.
Bull
                             weshoo.
Bullet
                             hamuni.
But
                        . . .
                             pùlmùdùk.
Butterfly
                        . . .
                             sur.
By
                             hooi diko.
To call
                             oot.
Camel
                        ...
```

```
Cattle (collectively)
                             leshoo.
                             tawîz.
Charm
                             mùkh.
Cheek
Chin
                             zenákh.
                             rogh.
Circle
                             puzgá.
Clean
                        . . .
                             kùshkorák.
Cleverness
Clothes
                             zupp.
Cloud
                             kot.
                             nári kookoo.
Cock
Cold (subs.)
                             oosháki.
Cold (adj.)
                             ooshuck.
Colour
                             rung.
                                                                 1.
To come
                             gîko.
                        . . .
                             nisiko.
To come out
                        . . .
                             doorúm.
Copper
                        . . .
Corner
                             boorj.
                             chárákht.
Four-cornered
Corpse
                             jussut.
                             kopik.
Cough
                        . . .
                             ishùmárêko.
To count
                             wullát.
Country
                             pùr dili.
Courage
                             brår m., ispoosår f.; (as forms of ad-
Cousin
                        . . .
                               dress) lull m.; kai f.
Cow
                             leshoo.
                             rookooshiko.
To creep
                        . . .
Crooked '
                             koli.
Crow
                             kâgh.
Curls (of hair)
                             preshoo.
                        ...
Custom
                             miruss.
                        . . .
                             mehmoodi.
Dagger
To dance
                             poniko.
                             ponik.
Dancing
                             kuturnåk.
Dangerous
Darkness
                             chooi.
Daughter
                             joor.
                             wálah bêlo.
Dawn
                        •••
                             ánùs.
Day
Midday
                             granish.
To-day
                             hanùn.
                        . . .
Deaf
                             karootoo.
Death
                             brik.
Deceit
Deceitful
                             chùngâk.
                        . . .
To deceive
                             fun diko.
                        . . .
Destitute
                             chùn.
Dew
                             prájgår.
To die
                             briko.
                        ...
```

Fig

```
Difficult
                            mùshkil.
                        •••
Dirty
                            názgùsti.
Disposition
                            féhl.
To dismount
                            khwumiko.
To do
                            koriko.
                            rêni.
Dog
Donkey
                            gordok.
Door
                            bitt.
Down
                            pust.
                        ...
Dream
                            kùshp.
To drink
                            pîko.
                            dôl.
Drum
                            chùchoo.
Dry
                            saiyoorj.
Eagle
Ear
                            kår.
                            chùti.
Earth
                            bùm.
The earth
                        . . .
                            bôlmùji.
Earthquake
                        . . .
                            nisiko.
East
                            áskan.
Easy
                            jùbiko.
To eat
Eclipse
                            grah.
                            dum.
Edge
                            aikùn.
Egg
                            koorkoon.
Elbow
                            khâli.
Empty
                            dùshmun.
Enemy
                            ootiko.
To enter
                            ghumâz; mùzir.
Envy
Equal to
                            burki.
                                                 ---
                            hummál.
Equinox
                            shumma.
Evening
                            kyawát.
Ever
                            chikmosh.
Everybody
                       ...
                            chikjinari.
Everything
                            keli.
Ewe
                            ghutch.
Eye
                            roiwáloo.
Family
                            tor biko.
To fall
                       ...
                            doodéri.
Far
                            zâkh.
Fat (subs.)
                            tùl.
Fat (adj.)
                            tutt.
Father
                        . . .
                            gùnah.
Fault
                       . . .
                            bùrtooik.
Fear
                        ...
                            pùtch.
Feather
                            istrî; kiméri.
Female
                            kowitt.
```

```
gutt.
Fight
                       ...
                            lêko.
To find
                       ...
                            chámoot.
Finger
                            kùlêko; kùl koriko.
To finish
                            ungår.
Fire
                            mátsih.
Fish
                       ...
Flock (of birds)
                            röm.
                            peshiroo.
Flour
                            gumboori.
Flower
                       ...
                            surnai; boloo.
Flute
                            ùlîko.
To fly (as a bird)
                            áchi giko; áchi bîko.
To follow
                       ...
                            chuckêko.
To cause to follow
                            áchá.
Following
Foot
                            pong.
                            buchun (suffixed).
For
                            roksiko.
To forget
                            roksi.
Forgetfulness
                            noghôr.
Fort
                            kahuck.
Fowl
                            pooshi.
Fox
Friend
                            dost.
                            dostî.
Friendship
                           frår år (to inanimate);
From
                           sur (to animate objects; suffixed).
Frost
                            meroj.
Fruit
                            mêwah.
                            zùsh.
Fur
Full
                            tip.
Garden
                            goorzen.
Generous
                            lùt herdî.
                            lêko.
To get
To get up
                            rùpiko.
                            koomoroo.
Girl
To give
                            diko.
                            bîko.
To go
                            bêdibîko.
To go out
Goats (collectively)
                            leshpai.
                            titch.
He-goat
                       ...
She-goat
                            pai.
                       ...
Wild goat
                            mroi.
                       ...
God
                            Khùdai.
Gold
                            sorum.
Good
                            jum.
Grape
                            droch.
Grass
                            jösh.
Gratitude
                            shùkùr.
Great
                            lùt.
Green
                            sôz.
To grieve
                            kroîko.
                       . . .
```

```
Gun
                           tooik.
Gunpowder
                           wés.
Hail
                           kochuni.
Hair
                           poor.
Half
                           phutt.
Hand
                           host.
Righthand
                           horski host.
Lefthand
                           koli host.
Handle
                           gon.
                           khùshani.
Happiness
                           khùsh.
Happy
Hard
                           dung.
                           gholdi.
Hare
Hatred
                           mùzir.
Hawk
                           yoorj.
Head
                           sor.
Good health
                           tundroosti.
                           kárá diko.
To hear
                           herdî.
Heart
                           péchi.
Heat
The heavens
                           âsmân.
Heavy
                           khaiyi.
                          istrî kookoo.
Hen
                                                         1
Herd
                           röm.
                          yah; yerah; haiyerah; yoh.
Here
High
                           jung.
Hollow
                          khâli.
                          door.
Home
                           ooméd.
Hope
                          ooméd koriko.
To hope
                          istor.
Horse
                           nâl.
Horse-shoe
                           petch.
Hot
                           khuttun.
House
                           ketchah.
How
                          kundoori.
How many
                          kundoori lot.
How much
                                                    2)متر
                           ájiz.
Humble
Hunger
                          choowi.
                          choowî.
Hungry
                          shōr.
Hundred
                          ishkår koriko.
To hunt
                          mōsh.
Husband
                           yôs.
Ice
                      ...
                           kahál.
Idle
                      ...
                           waghum.
If
                           chaiyek.
Illness
                           undrêni (suffixed).
In
```

		<del></del> -	
Industrious		korùmgår.	3 · , 2
Infant		tsuck.	1 °
Iron		chimoor.	
Kettle-drum		dummunå.	
To kick		pedingung dik	ro. ,
To kill	•••	máriko.	-, 1,4
King		mihter.	را الله الله الله الله الله الله الله ال
King's son	• • •	mihter jow.	**
Knee	•••	zânoo.	1113
Knife	•••	<u> </u>	
	•••	kooten.	و ا
To know	• • •	hùsh koriko.	1 4 106
Knowledge	•••	ukùlmin.	in fac
I ama		1-1-24	
Lame	•••	khùtoo.	
Land	• • •	boom.	<b>,</b>
Waste land	•••	kùch.	
Language	•••	looh.	
To laugh	•••	hosiko.	19
Lead	• • •	háziz.	, 1
To learn	•••	chichiko.	<b>\</b>
To leave	,	lákiko.	
Leg		dék.	
To let go	• • •	lâkiko.	
Level		barobár.	
Lie	•••	chángâk.	
Life		•	
Light (subs.)	• • •	jun.	
Light (sads.)	• • •	roshti.	e v
Light (adj.)	•••	lots.	
Lightning	• • •	bilphukk.	
Like	•••	ghonah.	
Lip	•••	shoon.	
Little		tsuck.	
A little		kum.	1
Liver		shoghoon.	3
Long		drùng.	
To look at		poshiko.	
Love		yar.	
To love		dosti koriko.	es e
Low		pust.	
	• • •	pust.	-
Male		nári.	
Man	• • •	mōsh.	
Young man	•••	jùwân.	,
Old man	***	5	
Mankind	•••	zâroo.	
Mare	• • •	roi.	<b>T</b> .
	•••	mádiân.	
Marriage	•••	jêri.	<b>-</b> .
To measure		nimêko.	
Meat	•••	pùshoor.	
Medicine	•••	illāj.	
	9	J	*** - 4 🗲

```
Mid-day
                           granish.
                           chooi barobar.
Midnight
Milk
                           shîr.
Mist
                           gert.
Moon
                           muss.
Newmoon
                           nogh.
Halfmoon
                           phátooki.
Fullmoon
                           pánjerush.
Month
                           muss.
Morning
                           chooichi.
Moth
                           yoorum ; postwâzùr.
Mother
Mountain
                           zom.
                       ...
                           kálow.
Mouse
Mouth
                           uppuck.
To move (intrans.)
                           kiji biko.
                       • • •
Much
                           boh.
So much
                           horoo burki.
This much
                           hámoo burki.
Mud
                           zah.
Mulberry
                           márátch.
Muscle
                           kálow půsho.
                           dôl bôloo.
Music
                           bush.
Must
                       . . .
Nail (finger)
                           doghoor.
Name
                           nâm.
                       ...
Narrow
                           turung.
Near
                           shoi; nussá.
Neck
                           gerdun.
                       . . .
Nephew
                           nowis.
                            kyawát di noh.
Never
New
                            nokh.
Niece
                            nowis.
Night
                            chooi.
No
                            nō.
Nobody
                            kahnoh.
North
                            heppreshá.
Nose
                            nusskår.
                            neki.
Not
                            kedrákh noh.
Nothing
                            hánisen.
Now
                       . . .
Of
                            o-(suffixed).
                            práno.
Old
                            ai; sōrá (suffixed).
On
                            hùrî.
Open
To open
                            bicheriko.
                            yá.
                            bundêko.
To order
                            béri (suffixed).
Out
```

To overthrow	•••	chaghaiko.	. 1
Owl	• • •	boo.	<b>ر</b> ود
		1 1	
To be pained		chumiko.	
Palace	• • •	baipush.	
Partridge	•••	kooloo.	
Peach	• • •	girgálogh.	
Pear	•••	tong.	
People	•••	jùn.	
Perhaps	•••	kyah.	
Pigeon	•••	kor.	
Pity	• • •	ján polik.	
Place	• • •	jugā.	ships
To place		lekiko.	•
Play	•••	ishtùk.	
To play (a game)	•••	ishtùk koriko.	
Pleasant tasting	•••	zowáloo.	
To please	• • •	khùsh koriko.	
Pleased	•••	pissun.	
To be pleased	. • •	khùsh biko.	E.
Plough	•••	kishîni.	
Point		poor.	
To pour	•••	driko.	1,2.0
Praise	• • •	siffut.	Sylv
Pride		tákáboori.	375
Prince	• • •	mihterjow.	
Princess		khoonzá joori.	
To produce	•••	hostår giko.	
To promise	•••	wada koriko.	31
Proud	• • •	tukáboor.	* .
To pull	• • •	jingaiko.	•
Quail		bertî.	
Quarrel	•••	kùt.	
Quarter		nuss.	
Queen		khoonzá.	
To be quick		tuzzêko.	
10 50 q-15h	•••		r.
Rainbow		drinháno.	
Rain	•••	boshik.	
Ram		wurkálo.	
To read		rêko.	5.7
Ready		taiyar.	
To receive	•••	lê <b>k</b> o.	r-
Red		krooi.	
Relation	• • •	kumdår.	
Relationship	•••	kumdari.	·
To remember	•••	herdî koriko.	
Remembrance	•••	yád.	•
To return	• • •	ácheguriko.	· ·
Rice	• • •	grinj.	

Rich		khoowátin.	
Ring		pùlùngùsht.	and the second
To rise		rùpiko.	•
River		sin.	× • •
Road	•••	pon.	
Roof		ispråz.	
Rope		shimêni.	
Round		pindoroo.	
Rough		shen.	
To run	•••	dêko.	
Sad		ghumgîn.	. 1 _
Saddle		hùn.	-
Sand		shùghoor.	
To say		rêko.	
To search for	•••	mushkiko.	
To see		loliko; poshiko.	
Seed	•••	bih.	
Self	• • •		
To sell	• • •	tun. bizemiko.	
	• • •		
To send		woshêko.	
To separate		noweriko.	
Servant	• • •	shudder; duck.	*
Shadow	• • •	chákh.	
Shame	• • •	shurm.	
Sharp	• • •	tookùnoo.	
Sheep (collectively)	• • •	leshpai.	
Wild sheep	• • •	rōn.	
Short		iskooldi.	
Shoulder	• • •	kootoo.	
To shout	• • •	kooj koriko.	
Shut	•••	korî.	
To shut		botiko.	
Side		troski.	
On this side	• • •	haiyawulti.	
On that side	• • •	hêwulti.	
Alongside	•••	práshowulti.	
Sigh	• • •	shároo.	
Silent	• • •	phik.	,
Silver	• • •	drochum.	
Sinew		poi.	
To sing	•••	bushêko.	
Singing	•••	bashôno.	
Sister		ispoosar.	
To sit		nishiko.	
Skin	•••	post.	F 7
Slave		maristun	
Sleep		porik.	
To sleep		poriko.	
Sloping		koli.	!
Slow	•••	káhál.	ř (

	54.00 CC-0000 CC		
Small		tsuck.	
Smoke		kùshùn.	
Smooth	• • •	ushipoko.	
Snake		aiy.	
Sneeze		ùshtoorkik.	
Snow		him.	
Soft		plush.	
Solstice		yerwân.	
Somebody	• • •	kah.	
Something	• • •	kedrákh.	
Son		jow.	
Sorrow		kuffai.	
Sound	•••	áwāzá.	· ( )
South	•••	yeppreshá.	
Spade	• • •	bel.	1.
Spoon		kippini.	1
Spring		bosùn.	
To stand	• • •	rùpiko.	
Star		istári.	
Stern	• • •	dung.	
Stone		bōt.	
Storm		tofân.	
Straight		hōsk.	
Strength	•••	koowát.	
Strong	•••	koowátin.	
Stupidity		békoo.	
Summer		grishpoh.	
Sun		yor.	
Sweet		shirîn.	
Swift		tároo.	1
To swim	• • •	ùsnêko.	
Sword		kongôr.	
		8	
Tail	•••	roon.	
To take	•••	dosiko.	
To take away		áliko.	
To take up		ai ) basilsa	
•		ai áhi} koriko.	
To teach	• • •	chichêko.	
To tell		reko; gush koriko.	
That	• • •	hess; heh.	
Then	• • •	husséwákt.	£
There		herah; terah.	
Therefore		hámoobuchun.	
These	• • •	hámit.	
Thick	•••	bösk.	
Thin		jokh.	
Thirst	•••	trùshni.	
Thirsty		trùshná.	ζ, .
This		haiyá.	
Thoes		het.	

```
Thought
                             khiyâl,
                        ...
Throat
                            book.
                        •••
To throw
                            petsiko; drêko.
                        . . .
To throw down
                            driko.
Thumb
                            lotro chámoot.
Thunder
                            bùmbérùsh.
                        • • •
Thus
                            hámùsh.
                        . . .
                            tá; bîkáput.
Till
Time
                            wákt.
                        . . .
Timid
                            boortwa.
                        ...
Tin
                            kalai.
                           ſ ròté (suffixed).
To
                           dòté.
Toe
                            chámoot.
                            îbiti.
Together
                            pingáchooi.
To-morrow
The day after to-morrow
                            pingá.
                            shoo pingá.
Two days after to-mor-
  row.
                            ortiri.
Three
                after to-
        days
  morrow.
Tongue
                            ligîni.
                            don.
Tooth
                       . . .
Touch
                            torik.
                            toriko.
To touch
                            wulti.
Towards
                            fund.
Treacherous
                            kun.
Tree
                            hōsk.
Truth
                            durt.
Uncle (father's brother)
                            mik.
Uncle (mother's brother) §
                            moolla; moolto (suffixed).
Under
Unless
                            bagèr.
                            jung.
Up
Upright
                            hosk.
                       ...
Valley
                            göl; ret.
                            yùroo.
Vein
                       ...
                            boh.
Very
                       . . .
Very well
                            jum.
Village
                            deh.
Vine
                            droch.
                            háwaz.
Voice
                            bizbur.
Vulture
Wall
                            kánj.
                            jòl.
Walnut
                       ...
Walnut tree
                            birmogh.
Water
                            oogh.
```

```
khorå.
Water-mill
                           bêkoowut.
Weak
                           bêkoowut.
Weakness
                          jêrî.
Wedding
                           sùd buss.
Week
                           kuliko.
To weep
                      ...
                           dokodiko.
West
                           zah.
Wet
                           kyakh.
What
                                                         Cail
                           ketcháká.
In what way
                           gôm.
Wheat
                           kyáwát.
When (interrog.)
                           husséwákt.
When (relat.)
                      • • •
Whence
                           koorâr.
                          koorah.
Where (interrog.)
                           kih.
Which
                      . . .
White
                           ishpiroo.
Whip
                           chághez.
                      ...
Who (interrog.)
                           koh; kyotá; kyobuchun.
Why
                           frákh.
Wide
Widow
                           wesòroo.
Widower
                           bok.
Wife
                      . . .
                           gán.
Wind
                           tsálákh doori.
Window
Wine
                           ren.
Winter
                           yomun.
Wise
                           dânâ.
Wish
                           rai.
                      . . .
                           rai koriko.
To wish
With
                           sùm (suffixed).
                      • • •
Without
                           wé.
                       . . .
Woman
                           kiméri.
                      ...
Old woman
                           уатоо.
                           choomootkir.
Young woman
                           dâr.
Wood
                      • • •
Wool
                           pùshp.
                      . . .
      (pushum)
                           mùrgùlùm.
                      • • •
  ,,
Work
                           korùm.
                      . . .
To work
                           korům koriko.
The world
                           dùnyá.
                      • • •
To write
                           nooweshiko.
                      . . .
Year
                           yooran.
Yellow
                           zerch.
Yes
                           dî; jum.
Yesterday
                           oozen.
The day before yester-
                           dosh.
  day.
```

#### Numerals.

			Itum	cruts.				
I	î.			16	•	choi.		
2	joo.		3	17	josh	sòt.		
3	troi.			18	•	osht.		
4	chor.			19	josh	nyoņ		
5	pònch	١.		20	bîshe	er.		
5 6	choi.			21	bîsh	er î.		
7	sòt.			30	bîshe	er jos	h.	,
<b>7</b> 8	osht.			40		oîsher		
9	nyoņ.			50	joo l	oîsher	: jos	sh
10	josh.		Y	- 60		bîshe		
II	josh î			70	troi	bîshe	r jo:	sh.
12	josh j			80		bîshe		
13	josh t			90		bîshe	er jo	osh.
14	josh o	chor.		100	shôr.	•		
15	josh p	oonch.	5,	(No	highe	r nun	bei	<b>:.)</b>
	-		. 7					
Once		•	î bár, &c.	Seco	nd	•	٠	joowum.
First		•	áwálum.	Thir	d.	•		troiyum, &c.

# APPENDIX I.

# BUSHGALI.

# [Spoken by the Bushgali Tribe of the Siah Posh.]

Sin		Plural.							
I		•	uns.	we .	•			•	imma.
of me	•	•	ĩ.	of us		•		•	imma.
thou		•	tù.	you .				•	sha.
of thee			too.	of you	1.	•	•	•	sha.
he or she	4		inner.	they .		•		•	umna.
of him or her			in.	of the	m.				umna.

## SENTENCES.

Come here	•			Anî uts.
Go		•		Î.
What is your name? .	•		•	Too nom káz?
Whence have you come?				Kwâr sáshé?
11/1	•			Kwâr inji?
Is this your horse? .		•	•	In-né ooshpé too sázá?
No, it is my father's horse			•	Nen în tutt ooshpázé.
I am hungry		•	•	I owotá bissá.
I am not able				Ná balam.
I do not know				Ná zrenum.
What do you want? .			•	Kai wâgùnji?
I am much pleased with	him		•	
He is stronger than him		•		Inné inné tá katoower as

#### VOCABULARY.

```
To be able
                            enstá.
Advice
                            wirip shoh.
Again
                            warekti.
Alive
                            shooweh.
All
                            pareh.
Always
                            parier
Angry
                            mujeh
To be angry.
                            mujegrá
Apple
                            purreh.
                            tsiri.
Apricot
                            kon.
Arrow
To ask
                            koodêik, imp. koodow.
Asleep
                            waron.
                            kôre.
Ass
Astonished
                            dèr.
                        . . .
Aunt (father's sister) ...
                            jenshnun (if older than father); kroin-
                              shnun (if younger).
                            jenshnun; kroinshnun.
      (mother's sister)
Awake
                             pshoois.
                        ...
                             pitî.
Back
Bad
                             dugger.
Barley
                             rîts.
Battle-axe
                             kashé.
To be
                             azá.
                             dárî.
Beard
To beat
                             wîņsá.
Beautiful
                             shingrá.
                             pamùk.
 Before
 To begin
                             papillestá, imp. papillî.
 Behind
                             ptîper.
                             kitull.
 Belly
 To bind
                             gityá.
                             mrungzeh.
 Bird
 To bite
                             ajingoodá.
                             jî.
 Black
                              kânr.
 Blind
                              looî.
 Blood
                              pîbuss (?)
 To blow
                              kooger.
  Blue
                              jît.
  Body
                              uttî.
  Bone
                              dron.
  Bow
                         . . .
                              bootî.
  Bread
                                    imp. petto.
  To break
                              owrá.
  To bring
```

```
brå.
Brother
                             asheh.
Bull
                        . . .
                             noonî.
Butter
                             gnusstá.
To buy
                                       imp. wullow.
To call
                             pishush.
Cat
                             bân.
Chair
                             nusker.
Cheek
                        . . .
                             permer.
Children
                             chîrá.
To choose
                             adoobá.
Clean
                             pâk kará.
To clean
                             nîro.
Cloud
                             nî kukkuk.
Cock
                             shelleh.
Cold
                        ...
                             atsendá.
To come
                             deryoo.
Copper
                        . . .
                             gareyá, imp. garð.
To count
                        . . .
                             gùl.
Country
Cow
                             goh.
Crooked
                             skùr.
                             kôr.
Crow
                        . . .
                             kátrá.
Dagger
                             parengajer.
Daily
                        ...
Dancing
                             nut.
                        . . .
                             undereh.
Darkness
                             jù.
Daughter
                             gájer.
Day
Mid-day
                             samogájer.
To-day
                             shprůkájer.
Dead
                              murreh.
Deaf
                              asingá.
                         ...
Death
                              murren.
                         ...
Deceit
                              mijun.
                        ...
Delicate
                             shingrá.
Destitute
                              garîb.
To die
                              márá.
Difficult
                              zôr.
Dirty
                              dugger.
                              kará, imp. kishî.
To do
 Dog
                              koorî.
                         , , ,
To drink
                              pîyá.
                         ...
 Dry
                              dariss.
                         . . .
 Ear
                              kur.
 Earth
                              pullul.
                         . . .
 Easy
                              asán.
 To eat
                              yenrá.
```

ajow.

•••

Egg

```
Elbow
                             areptî.
                        ...
                             dùshmun.
Enemy
                              bess.
Enough
                         . . .
To escape
                                   imp. moghoo.
Evening
                              shâm.
                             bilook.
Exceedingly
Eye
                              achen.
                         . . .
Face
                             nusker.
                        . . .
To fall
                                     imp. ungé.
Far
                              badùr.
Father
                              tutt.
                        •••
Fatigued
                              gátrer.
                         . . .
Fear
                              vidirik.
Feather
                              puttyoo.
To fight
                              sooch kará.
                         . . .
Finger
                              angiùr.
                         . . .
To finish
                              sangaiyá, imp. wazingow.
Fire
                              angā.
Flower
                              pùsh.
                         . . .
Foolish
                             cháteh.
Foot
                              kyùr.
Forehead
                             mùn.
                        ...
Fort
                             kullah.
Fowl
                              kukkuk.
Fox
                              vrigi.
Friend
                              solî.
From
                              tá.
Fruit
                              kuchoowich.
                         ...
Girl
                              jùk.
                              prestá, imp. pitush.
To give
                         •••
To go
                              énrá.
                         . . .
To go away
                              gooá.
                         • • •
                              wuzzeh.
Goat
                              Imbrá.
God
Gold
                             son.
                             leh.
Good
Grand-father
                             wow.
Grand-mother
                              waiy.
                         . . .
                              druss.
Grape
                              gootá.
To grasp
                              ôl.
Great
                         • • •
                              nîlen.
Green
                              tuppko.
Gun
                         . . .
                              jù.
Hair
                         . . .
                              echleh.
Half
                             doosht.
Hand
Hard
                             kugger.
                         . . .
                              sheh.
Head
```

```
To hear
                            sùngaiyá.
                       . . .
                            zurreh.
Heart
                            dih.
The Heavens
                            alùngah.
Heavy
                            ishtri kukkuk.
Hen.
                            ánî.
Here
                            ooreh.
High
                            tummá.
To hope
                            ooshp.
Horse
Hot
                            tuppî.
                            ámah.
House
                            kaisteh.
How
                            kai kùnj.
How much
Hungry
                            ōtah.
                       •••
                            much.
Husband
                        ...
lbex
                            mrang.
                            sheh.
lce
Immediately
                            tupp tùch.
                        ...
                             âti.
Infant
                        . . .
Iron
                             chîmoh.
                        . . .
To kick
                            panwîá.
To kill
                            jensá.
                        . . .
Knee
                            zân
Knife
                            kuttah.
                        ...
To know
                            poorjá.
Lame
                            kùter.
Lead
                             tùtch.
                        ...
                                  imp. remookshé.
To learn
To leave
                            nummustá, imp. nummoo.
Life
                             shoon.
                        ...
Light (subs.)
                             rôch.
Light (adj.)
                             lôger.
Lightning
                             pilsin.
Lip
                             yùsht.
                             dergrun.
Long
                        . . .
                             chîlen.
Loose
Low
                             wùreh.
                        . . .
Maid
                             drooik.
To make
                             kará, imp. kishî.
Man
                             muncher.
Young man
                             loot.
Old man
                             poordok.
                        . . .
Mare
                             ishtri ooshp.
                        •••
Meat
                        . . .
 Melon
                             cárboozah.
 Mid-day
                             samogájer.
 Mid-night
                             samorut.
```

```
Milk
                            zooh.
                            más.
Moon
                            bilook.
More
                            dullkeh.
Morning
Mother
                            nùņ.
Mountain
                            då.
Mouth
                            ashî.
This much
                            inné gek.
                       ...
Naked
                            limungsten.
Nail (finger)
                            náchen.
Name
                            nom.
Near
                            toreh.
                       . . .
New
                            nooî.
                            rudder.
Night
No
                            nên.
Noise
                            chow.
                            nasùr.
Nose
                            shtálá.
To obey
Of
Oil
                            anooh.
                            pùkùlah.
Old
                       . . .
                            gitok ti.
Only
                       • • •
To order
                            húkum prestá.
Pain
                            brazen.
                            shoshotîná.
To pant
                        . . .
Pear
                            tōng.
                            shōtik.
Pleased
                            shōtîná.
To be pleased
                                      imp. nooksow.
To pull
                             tupp tùch.
Quickly
                        ...
                             ughul.
Rain
                            nî.
Ram
                            zeruņ.
Red
                        . . .
                                 imp. ootiow.
To remain
                       . . .
                            pootiber.
Remaining
                            urreh.
Rich
                            nunni.
River
                             pùt.
Road
                                 ôlwutt.
Rock
                        ...
                             achooná.
To run
                             syoo.
Sand
                             kurrá.
To say
                             åshkrá.
To see
                             bî.
Seed
                             vretch könsá.
To sell
```

```
namiá, imp. namoo.
To send
                           shudder.
Servant
                           weh.
Sheep
                           moteh.
Short
Shoulder
                                imp. warow.
To show
Sick
                            brazower.
                            âryoo.
Silver
                                 imp. dummoo.
To sing
                            sùs.
Sister
                            nijenstá.
To sit
                            goochum.
Skin
                            bári; lowndoh.
Slave
                            pshooik.
Sleep
                            pshooik kará.
To sleep
                            dùnger.
Slow
                            permùstùk.
Small
                            dyùm.
Smoke
Snow
                            zîm.
                            wiogh.
Soft
                            pùthr.*
Son
                            boodabuss.
Sorry
                            rishtah.
Star
Stone
                            wutt.
                            shtull.
 Straight
                            leh.
 Strong
 Sun
                            S00.
                            shatrùmoh.
 Swift
                            tùrwâch.
 Sword
 That
                            SOOT.
                             ákî.
 There
                        . . .
 Thirsty
                             opik.
                        ...
 This
                            inné.
                        • • •
 To throw
                                 imp. ashoo.
 Thunder
                             oodrun.
 Tight
                             áren.
                        • • •
 Toe
                             angiùr.
                             dullkinkájer.
 To-morrow
                             dits.
 Tongue
 Tooth
                             doot.
                        ...
 Tree
                             kunnah.
 Trouble
                             guttren.
 Ugly
                             duggerker.
 Uncle (father's brother)
                             jenshtutt (if older than father);
                               shtutt (if younger).
 Uncle (mother's brother)
```

<sup>\*</sup> In this instance the th is pronounced as in English.

Very Village Voice	•••	bilook. grâm. kot.
Walnut Water In this way In that way Weak Wet What Wheat When (interrog.) Where (interrog.) White Who (interrog.) Why Wife Wind Wise To wish Woman Old woman Wood		yamùn. owgh. kittok ti. soorokti. tatrer. zilleh. kai. gōm. kooî. kwer. kashîr. káchî. ki. shtri. dummoo. kshùleh. mujjen kōṇsá. jùker. poordîk. dow.
Yellow Yes Yesterday Young		ådr. lugieņ. dùskájer. lùt.

## Numerals.

5 6 7 8 9	ek. dù. tré. shtah. pōch. shoh. soot. ōṇsht. nooṇ. dùts.	20 21 22 30 31 40 50 60	ashtits. nits. witsi. witseo. wits-a-dù. wits-a-dùts. wits-a-yenits. dùwits dùwits-a-dùts. tréwits.
7	1	•	
8	77	40	diswite
		40	duwits
	- 1 A 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	50	dùwits-a-dùts.
10	dùts.		
II	yenits.	70	tréwits-a-dùts.
I 2	dits.	80	shtah wits.
13	trits.	90	shtah wits-a-dùts.
	shtrits.	100	pōchùtsi.
15	pachits.	200	dùts witsi.
16	shits.	400	hazâr.
17	satits.		

once êwer. twice dùwer. thrice tréwer.

# APPENDIX J.

### YIDGHAH.

Spoken in the upper part of the Ludkho valley, and in Munjan.

### DECLENSIONS.

	Sing	ular	•			Plura	l.	
Gen. Dat. Acc.	a house . of a house to a house a house . from a house	•		kyê. kyê ná kyê-en. kyê ze kyê-en.	houses of houses houses from houses	•	•	kyê-i. kyê-i. ná kyê-ef. kyê-i. ze kyê-ef.
Gen. Dat. Acc.				yasp. yasp. ná yasp-en. yasp. ze yasp-en.	horses . of horses . to horses . horses , from horses	•	•	yasp-i. yasp-i. ná yasp-ef. yasp-i. ze yasp-ef.

### PERSONAL PRONOUNS.

				Nom.	Gen.	DAT.	Acc.	ABL.
1	•	•	•	. zoh	mun	námun	vámun	jámun.
thou	•	•	•	. too	toh	nátoh	vitoh	jitoh.
				yoh n.	ámun n.	nùmun n.	vùm n.	jùmun n.
he, she	or it	•	•	. woh $d$ .	eyen d.	neyen $d$ .	veh $d$ .	jeyen <i>d</i> .
				( hooroh r.	áwun r.	nowun r.	voh r.	jowun r.
we	•	•	•	. måkh	ámâkh	nom&kh	vomåkh	jámákh.
you	•	•	•	. m <u>ê</u> f	ámâf	nomâl	vomåf	jám <b>á</b> f.
				( yeh n.	ámuf n.	nùmuf $n$ .	vùmùv n.	jùmùv n.
they	•	•	•	d weh $d$ .	aiyef $d$ .	neyef $d$ .	vev d.	jev d.
-				( hooreh r.	o-of $r$ .	no-of $r$ .	vov r.	jo-ov r.

N, d, r stand for near, distant, remote. There are no distinctions of gender.

# Conjugation of the verb "TO STRIKE."

#### INFINITIVE MOOD.

INFINITIV	E MIOOD.							
Present.	Past.							
to strike jiah.	to have struck jiah bush.							
Diame								
Partic								
Present.	Past.							
striking dîé.	having struck jioh.							
Indicative Mood.								
$oldsymbol{P}{resent}$	Future							
Singular.	Plural.							
I am striking or will strike . dahum.	we are striking, or will strike . dahum.							
than art striking or wilt strike dehe	you are striking, or will strike dahuf.							
he, she or it is striking or will strike	they are striking, or will strike dáhát.							
Imper	v fact							
Singular.	Plural.							
I was striking jf-ermstum.	we were striking jf-erstum.							
thou wert striking . , jî-tstet.	you were striking if-efstef.							
he, she or it was striking . jî-erstoh.	they were striking if-etstet.							
Plupe								
	we had struck jigum vioh.							
thou hadst struck jigá vioh.	you had struck jiguf vioh.							
thou hadst struck . jigá vioh. he, she or it had struck . jî-vioh.	they had struck jf-vioh.							
Per								
I struck jî-em.	we struck jî-em.							
thou struckest ift.	you struck iî-ef.							
I struck jî-em. thou struckest jît. he, she or it struck jîoh.	they struck if-et.							
	•							
Præter								
I have struck jigum.	we have struck jigum.							
I have struck jigum. thou hast struck jiget. he, she or it has struck . jî.	you have struck jiguf.							
he, she or it has struck . jî.	they have struck jî-é.							
Imperati	VE MOOD.							
Singular.	Plural.							
strike thou dihé. let him, her or it strike . dihé.	strike you dihè. let them strike dihé.							
The passive voice is formed by the use of the auxiliary verb kshijah "to go," as; jiah kshiyah "to be struck."								

The interrogative is formed by adding  $\acute{a}$  to the verb in all its forms.

[Note.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure.]

# Present Future of the verb Shooah "To Become."

	Sing	gular				Plu	iral.		
I become	•		•	shom.	we become	•	•	•	shom.
thou becomest		•	•	shoo-ît.	you become	•	•	•	shof.
he, she or it b	ecom	es	•	shoo-ît.	they become	•	•	•	shot.

## Present tense of the verb ASTAH "To Be."

		Sin	gula	r.				Plu	ral.		
I am		•		•	astet.	we are		•	•	•	astet.
thou art	•	•	٠	•	astet.	you are	•	•	•		astet.
he, she or	it is	•	•	•	astet.	they are	•	•	•	•	astet.

## Past tense used with both verbs.

I was or became	bîm.	we were or became	bîum.
thou wast or becamest .	bît.	you were or became	bî-if.
he, she or it was, or became	bîoh.	they were or became	bî-it.

#### SENTENCES.

2. 3. 4. 5. 6.	What is your name? This is my brother. My brother has two good horses. His sword is better than mine. I want to go to my home. How far is it from here?	Toh nâm ches mîn. Moh mun vrai mîn. Mun vraiyen loh ghushé yaspi astet. Eyen kùgoren mun kùgor ghushé astet. Ná kyê-en kshiyah muns khiyâl astet. Ze moloh chemin looroh astet.
	It is twenty days' journey.  I told him that I could not come to-	
	day. What do you want?	chi wizidum. Nátoh koyi raist.*
	. Why do you ask me this . I can run faster than he can.	Too moh vámun chî pîstet. Zoh eyen tîz gházum,

<sup>\*</sup> A corruption of rai astet.

# VOCABULARY.

To be able	•••	wizidah.
Above		boorghoh.
Abuse		ástiah.
To abuse		ástiah kerah.
Accustomed		ådet.
Acid		trishpoh.
After (place)		shpuchin.
After (time)		bád.
Again		dir.
To agree		kábùl kerah.
Air		howl
Alive		zindoh.
All		ámbá.
Alone		ifkîgoh.
Alongside of		péchirum.
Although		wáhgumki.
Amongst		dokomulun.
And		00.
Anger	•••	khuffoh.
Angry	•••	kyahèr.
To be angry		kyahèr kerah.
Another	•••	dir
Answer	•••	joowab.
To answer	•••	joowab kerah.
Ant	•••	moorghoh.
Anxiety		fikir.
Anxious	•••	fikiri.
Apple	•••	ámoonoh.
Apricot	•••	chîré
Arm	•••	lust.
Arms (weapons)	• • •	yarâkh.
To arrive	• • •	rásîah.
Arrow	• • •	láspikh.
To ask	•••	pîstah.
To ask for		dellah.
		lowádum.
Asleep Ass	• • •	
Astonished	• • •	khoroh.
	***	hairán.
Aunt (father's sis		kokoh.
,, (mother's sist	er)	kok lùghdoh.
Autumn	• • •	paiz.
Awake	• • •	jibîm.
Away	• • •	lok.
Back		pishchoh.
Bad	• • •	dölk; nashker.
Barley		yershiyoh.
,	•••	<i>yy</i> ····· <i>y</i>

Battle-axe	•••	toower.
To be		ástah.
Bear	•••	yersh.
Beard		yárzoh.
To beat		į̂îah.
Beautiful		sooráti.
Because		chemin.
To become		shooah.
Before (time)	•••	piroh.
Before (place)		psároh.
To begin	•••	dùftah.
Behind*	• • •	
	• • •	boorgoh.
Belly	• • •	oojùt.
Below*	•••	psároh.
Between	• • •	domulun.
To bind		troghdah.
Bird	• • •	zōrzoh.
To bite		nághuvdah.
Bitter	• • •	tulkh.
Black	•••	noroh.
Blind		yâdhé.
Blood	• • •	înoh.
To blow	• • •	phooah.
Blue		åkshin.
Blunt	•••	mighioh.
Body		tonoh.
Bone	•••	yestoh.
To be born		ájistah.
Both		ábeli
Bow		droon.
Boy	•••	poor.
Brain	•••	måghs.
Brass	•••	miss.
Brave	•••	báhâdùr; poordùl.
Bread	•••	nughun.
To break	•••	vristchah.
9 <u></u>	• • •	fùz; ischînah.
Breast	• • •	dom.
Breath	• • •	ùshtoo.
Brick	•••	usiituu.
Bride	}	shábok.
Bridegroom	٠	4-1A-
Bridle	• • •	ávlán.
Bridge	•••	yêyah.
To bring	• • •	ávrah.
Broad		ookwah.
To be broken	• • •	vristchah kshiyah.
Brooch	•••	chámoh.
Brother		vrai.
		<del></del>

<sup>\*</sup> The words for above and behind are identical, so also are those for below and before.

Brown		boodeki.
Bull		kyåkh.
Bullet		pish.
To burn (trans.)		pùfah.
To burn (intrans.)		gùvdah.
To bury		dizdah.
But		ámah.
Butter		muskoh.
Butterfly	• • •	kotiah.
Business	•••	hōrt.
To buy	•••	sodah kerah.
By	•••	zá; zé (prefixed).
Бу	•••	za, ze prejizeuj.
To call		oosháwah.
Camel	•••	shtùroh.
Careless	•••	bî fikir.
Cat		pishkoh.
Charm		toomår.
Cheek	111	kelikoh.
	• • •	zánákh.
Chin	• • •	chùvdah.
To choose	•••	
Clean	• • •	pághzghoh.
Clothes	•••	chupun; weroh.
Cloud	• • •	mîgĥ.
Cock	• • •	ner kireh.
Cold	• • •	yōkh.
Colour		rung.
To come	•••	ágoyah.
To converse	• • •	gupdah.
Copper	• • •	loh.
Corner		shùngah.
Four-cornered		charboorsh.
Corpse		jussut.
To cough		khiftah.
Cough		kofah.
To count	•••	yoomrah.
Courage	1 4 4	himut.
Cow	•••	ghowoh.
Crooked	•••	chop.
Crow		khûn.
Cultivation		zirahát.
Custom		dustoor.
To cut	• • •	tùrdah.
Dagger		mamoodighoh.
Daily		mîsh mîsh.
To dance	• • •	drùvdah.
Dark		tîroh.
Daughter		lùghdoh.
Day		mîsh; mîkh.
Mid-day		mîshen.

mîshen.

Mid-day

<del> </del>		
To-day		door.
Dead		mooroh.
Deaf		ghoo.
Death	•••	mörgh.
Deceit		fun.
To deceive		fun jiah.
Dew	•••	prejgå.
To die	•••	moorah.
Difficult		mùshkil.
Dirty		budrooyi.
To divide	•••	baghdah.
To do		kerah.
Dog	•••	gulv.
Door		lùvor.
Dove		migyah; kùmrî.
Dream		koovun.
To drink	•••	shumdah.
Drum		doomòmoh.
Dry	•••	ùshk.
Dust	•••	kutter.
Dust	•••	Ruttor.
Ear		ahoo
Earth	• • •	ghoo.
	•••	ghoroi. zámîn.
The earth	• • •	
Earthquake	•••	moojevt. askân.
Easy	• • •	
To eat	•••	khoorah.
Egg	• • •	orgooh.
Elbow	•••	rezé.
Empty	• • •	kháli.
Enemy	•••	dùshmun.
Equal	•••	vesputch.
To escape	• • •	rùstah.
Evening	• • •	shám.
Everything	• • •	hárchîz.
Ewe	• • •	moowogh.
Eye		chum.
_		
Face	•••	r001
Family	• • •	ájgál.
To fall		chestah.
Far		looroh.
Fat (subs.)		subrim.
Fat $(adj.)$		lunduk.
Father		tutt.
To be fatigued		pokhùftah.
Fear		tors.
To fear		dùriyah.
Feather	•••	poona.
To feed	•••	korovdah.
Female		shìoh.
	- • •	

```
difah.
Fight
                         • • •
                              diftah.
To fight
                              ogùshtchoh.
Finger
                              kùlás kerah.
To finish
Fire
                               yoor.
                              áwul.
First
                               kòp.
Fish
                              yârah.
Flour
                               gùl.
Flower
                               bîákil.
Foolish
                               pelloh.
Foot
                              ná (prefixed).
For
                               pishåneh.
Forehead
                               permistchah.
To forget
                               bukshindá kerah.
To forgive
                               lizokh.
Fort
                               keryoh.
Fowl
                               roosoh.
Fox
                               dost.
Friend
                          ...
                               dùroh wùvdah.
To frighten
                          ...
                               ze; zá (prefixed).
From
                          • • •
                               mêwá.
Fruit
                               pùr.
Full
                          . . .
Garden
                               båghá.
                               lúghdoh.
Girl
                          . . .
                               liah.
To give
                          ...
                               kshiyah.
To go
                          • • •
                               koochah.
To go out
                               firghámoh.
He-goat
                          . . .
                               vizoh.
She-goat
                          ...
\mathbf{W}ild goat
                               nukchîr; shùmonná; trowoo.
                          . . .
Gold
                               tillá.
                          • • •
                               ghushé.
Good
                          ...
                               agidroh.
Grape
Grandfather
                               páp.
Grass
                               oosh.
                          . . .
                               ùstùr.
Great
                          . . .
Green
                               SŌVZ.
                          . . .
Grief
                               ghom.
                          • • •
                               ghumzah.
To grieve
                               tùfuk.
 Gun
                               dârooi.
 Gunpowder
 Hail
                                moorghik.
 Hair
                                poghoh.
                          • • •
 Half
                                nîm.
                           ...
 Hand
                                lust.
                                horzooh lust.
 Right hand
 Left hand
                                chop lust.
 Handle
                                dustoh.
                           ...
```

<del></del>		
Happiness		feryoh.
Нарру		ghushi.
Hard	• • •	sukt.
Hare	• • •	sîgh.
Hawk		pùz.
Head		poosir.
Healthy	•••	tázghoh.
To hear		doghùjah.
Heart	•••	zil.
Heavy		ghárkh.
Hen		kiryoh.
Here		málé; moloh.
High	•••	bilund.
Honey	•••	agibîn.
Hope	•••	hoomit.
Horse	•••	
Horse-shoe	•••	yasp. chowlî.
Hot	•••	pich.
House	• • •	kyê.
How	• • •	chemin.
		chund.
How many	• • •	and the second s
How much	• • •	chund.
Hunger	• • •	wákhrákh.
Hungry		ooshiá.
Hundred	•••	shōr.
Husband	1, • •	shfoh.
Ice		láksir.
If	•••	wáhgum.
	• • •	bîákél shooah.
To be ignorant	• • •	lorooh.
III	• • •	lorooh shooah.
To be ill	•••	lorovoh.
Illness		
In	•••	dé ; dir.
Infant	• • •	rizá.
Iron	•••	rispin.
To take		jùftah.
To join	• • •	ùstùschah.
To jump	•••	insuf.
Justice	•••	msur.
Kettledrum		tabîlaghah.
To kick	•••	polingi jiah.
To kill	•••	máschah.
	• • •	mishtir.
King		zik.
Knee		dozânoh kerah.
To kneel	***	keroh.
Knife To know	• • •	wizedah.
To know	• • •	wizcuali.
Lame		shell.
Lame	• • •	JHCII.

Language		zaban.
Language To laugh		1 1 1' 1
Lead	•••	kålub.
Leaf of a tree	•••	punùk.
To learn	•••	wùksah.
To leave	•••	lákrah.
Leg		pîshchen.
Lie		chopî.
Life	•••	ján.
Light (subs.)		arùngoh.
Light $(adj.)$		sùbùk.
Lightning		aroonwoh.
Like	•••	mooâfik.
Lip	•••	pårshik.
A little	•••	
Liver		jiger.
		ván.
Long Loose		wussá.
To lose		1 1 1
Low	• • •	pöst.
LOW	•••	post.
Maid		chimitkeryoh.
To make		kerah.
Male		ner.
Man		merer.
Young' man		joowân.
Old man		zor.
Mare		maiyághoh.
To marry	,	wálkh kerah.
Marriage		wálkh.
To measure		muvdah.
Meat		ghùsh.
Medicine		dârooi.
Melon		kárboozé.
Mid-day	,	
Midnight		kshowoh baraber.
Milk		kshîrá.
Mill		khirwoh.
To mix		vidághdah.
Moon		moghoh.
Month		moogh.
More		ziáté.
Morning		sáher.
Mother	,	nînoh.
Mountain		pêfer.
Mouse	•••	perkh.
Mouth		pookhor.
To move (trans.)		moojivdah.
To move (intrans.)		mooghdah.
Much		jáhân.
So much		harooni.
O Mideli	• • •	iiii Oomi

grand the company of		
This much		yendah.
Mulberry	• • •	meretch.
Muscle		bùzgah; ilîrah.
Music		doomámághah.
2.243.0	•••	doomanagnan.
Naked		shilokh.
Nail (finger)		anákná.
Name		nâm.
Near		násdík.
Neck	•••	shilleh.
Never	• • •	hệch kùloh nah.
New	~ •	nooé.
Night	• • •	kshowoh.
No		nah.
	• • •	
Nobody Noise	•••	kidichi, <i>acc</i> . vokohchi. háw <b>a</b> z.
	• • •	
Nose	•••	fiskoh.
Not	• • •	chi.
Nothing	• • •	hệch kùch.
Now	• • •	wuss.
		والعلما أليان
Of		i.
Old		zor; telt
On		mál; skoh وين مواه
Only	• • •	fukut. کتاب پر لپس شمېره
Open		kùshādah.
To open		wiyetah.
Oppression		zilm.
To order		hùkùm kerah,
Out		dokùchoh.
Path		pådoh.
Pain		lorová.
Partrid <i>g</i> e		jōrjoh.
Pear		kyoghoh.
Perhaps		îyah.
Pigeon .		ko-woo.
To place		ùstaiyah.
Plain		pistoh.
Play		khudî.
To play (a game)		khudiyah.
Pleased		khùsh.
To be pleased		ferioh shooah.
Plough		•
To plough		
Point		sör.
Poor		ghárîb.
To praise		
To prepare	91.01.01	têy <b>a</b> r kerah.
Pride	• • • •	
Promise		wâdoh.
Littinge	• • •	.,

To promise		wadoh kerdah.
Proud		tákáboor.
To pull		kistchah.
10 pan		
Ouean		hunzåghoh.
Queen Owiek		jelt.
Quick	,	jeit.
D . '		novoh.
Rain	•••	
Ram		pleshyeh. ishtah.
To read	•••	
Ready	•••	têyar.
To receive	•••	priviah.
To recognize		wizidah.
Red		sùrkoh.
To remain		oozaiyah.
Remaining		bùsh.
To remember		yâd kerah.
To return		ghostchah.
Rice		shálì.
Rich		dowlutmund.
Ring		pergùshchoh.
Ringlets	•••	kùjkah.
Ripe		pishai.
River	•••	dáriyow.
	• • •	pádoh.
Road	• • •	
Rock	• • •	ûstûrgher.
Roof	• • •	ischik.
Rope	• • •	tunow.
Rotten	•••	fshî.
Round	• • •	perwakin.
To run	• • •	gházdah.
		2
Saddle	•••	pulun.
Sand		sigioh.
To search		tálásh kerah.
To see	•••	ùjùrah ; listchah.
Seed		tooghùm.
Self		koyah.
To sell		perîstah.
To send		khùzdah.
To separate		wettah.
Servant		shuddá.
Shadow		sághoh.
Shame	•••	sherm.
	•••	
Sharp		tùrghoh.
Sheep (collect.)		pleshyî.
Short	• • •	kookyoh.
Shoulder	• • • •	sùvdoh.
To show	•••	nishan kerah.
Shut	• • •	bot.
Sick	•••	lorová.

On this side		moloh ; skêkirah.
On that side		oloh; skimkirah.
Sigh		házá.
Silent	•••	khamosh.
	•••	220 000
Silver	• • •	rùpêoh.
Sinew		righoh.
To sing		fágîkah.
Sister		yikhoh.
To sit		niástah.
	•••	TAVOLATINA STRUCTURA
Skin	• • •	kuruss.
Sky		asmînoh.
Slave		huddá.
Sleep		loghát.
To sleep		loghádah.
•	• • •	
Slow	•••	káhl; shùm.
Small	• • •	rîzah.
Smoke		looî.
Snake		îj.
Sneeze	21 25	khirfoi.
	•••	khirfah.
To sneeze		
Snow		werfoh.
Soft		molaim.
Some		kustah.
Somebody		kidi-; acc. vokoh.
	•••	
Son	• • •	pooser.
Sorry	•••	kuffoh.
To sparkle		lápessah.
Spoon		kufchî.
To speak		gup jiah.
Spring	•••	psîdroh.
To stand	• • •	jùbah.
Star	• • •	sittâreh.
Stone		gher.
Storm		toofan.
Straight		hoorzook.
		koowut.
Strength		zool.
Strong	• • •	
Suitable	• • •	mùnasîb.
Summer		wároh.
Sun		mîrá.
Sweet		kshunt.
		ielt; tùnd; tîz.
Swift	***	1-1 (1990)
Sword	•••	kùgor.
		15
Tail	• • •	lùm.
To take		ghordah.
To take hold		futtah.
To take up		borghah.
The state of the s		wùksah.
To teach	•••	
To tell	• • •	ishtah.
That		woh.

That (relat.)		zoh.
There	***	hooré.
Thick		lövs.
Thin	•••	tùnkā; dölk.
Thirst		trishp.
Thirsty	•••	trùshná.
This		moh.
Throat	•••	ghōrdoghoh.
To throw	•••	lughádah.
Thumb	•••	nárungúsht.
Thunder	•••	tânder.
Thus	•••	mulmin.
		troghoh.
Tight Time		wákt.
To		ná ( <i>prefixed</i> ).
Toe	• • •	ogùshtchoh.
Together	• • •	yoojê.
To-morrow	•••	yamoh.
The day after to-more	row	woyoo yamoh.
Tongue	•••	zevir.
Tooth	• • •	lud.
Towards	• • •	kirah.
Tree	• • •	drákht.
To try	• • •	asmùn kerah.
Trouble	•••	mushákát.
** 1		1 1 .
Ugly		budrooyi.
Uncle (father's broth		bai.
Uncle (father's broth Uncle (mother's broth		bai. bai.
Uncle (father's broth		bai.
Uncle (father's broth Uncle (mother's broth Under	her) 	bai. bai. shtáhan.
Uncle (father's broth Uncle (mother's broth Under Valley		bai. bai. shtáhan. durrah.
Uncle (father's broth Uncle (mother's broth Under Valley Vein	her) 	bai. bai. shtáhan. durrah. rerik.
Uncle (father's broth Uncle (mother's broth Under Valley Vein Very	her) 	bai. bai. shtáhan. durrah. rerik. jáhån.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well	her) 	bai. bai. shtáhan. durrah. rerik. jáhån. ghushé.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village	her) 	bai. bai. shtáhan. durrah. rerik. jáhån. ghushé. lámoh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine	her)	bai. bai. shtáhan. durrah. rerik. jáhån. ghushé. lámoh. agidroh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village	her)	bai. bai. shtáhan. durrah. rerik. jáhån. ghushé. lámoh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep West (sunset)	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah. mághrib.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep West (sunset) Wet	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah. mághrib. khùst.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep West (sunset) Wet What Wheat	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah. mághrib. khùst. koyi; tsi; ches.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep West (sunset) Wet What Wheat When (interrog.)	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah. mághrib. khùst. koyi; tsi; ches. ghádum. kùloh.
Uncle (father's broth Uncle (mother's broth Under  Valley Vein Very Very well Village Vine Voice  Wall Walnut Water Weak To weep West (sunset) Wet What Wheat	her)	bai. bai. shtáhan.  durrah. rerik. jáhån. ghushé. lámoh. agidroh. ùshtùm.  khaiyoh. oghoozoh. yowgh. sùst. khshiyah. mághrib. khùst. koyi; tsi; ches. ghádum.

Whip Who (interrog.) Why Widow Widower Wife Wind Window Wine Wing Winter Wise Wish With		chintoh. kyum. chî. wosoroh. ooloh. wooikh. derbuchoh. bōghmuz. verzghoh. zemistân. lânawoh. rai. lá; lé (prefixed). dekheh.
Widower Wife Wind Window Wine Wing Winter Wise Wish With Within Without Wolf Woman Old woman Old woman Wood Wool Work Wound To write  Year Yellow Yes Yesterday The day before yesterd	ay	ooloh. wooikh. derbuchoh. bōghmuz. verzghoh. zemistån. lånawoh. rai.
Young		J

#### Numerals.

1	yoo.		
	,		

2 loh.

shùroi.

chîr.

pansh.

ookshoh.

áshchor.

9 no.

luss. 10

luss-yoo. II

luss-Ìoh. I 2

luss-shùroi. 13

luss-chîr. 14

luss-pansh.

16 luss-ookshoh.

luss-yávdoh. 17

18 luss-yáshchor.

19 luss-no.

wîstoh. 20

wîstyoo. **2** I

30 wîst-oo-luss.

loh wîst. 40

loh wist-oo-luss. 50 60

shùroi wîst.

80 chîr wîst.

shor. 100